THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

SEPTEMBER, 1894.

THE MINISTRY OF FEELING.

To him therefore that knoweth to do good, and doeth it not, to him it is sin.—James iv. 17.

WHERE there is no knowledge there can be no responsibility. Hence is it that God, who willed man to be a responsible being, has given to him a conscience, a power of knowing within himself the better and the worse. Unless a man knew before action what he ought to do, it would clearly be unjust to hold him guilty if he failed to do right. To him that knoweth and doeth not, to him and to him only it is sin. On this first principle in morals Eternal Justice must needs base its verdicts; and in hours when the world's wickedness weighs heavy on the spirit, it is no small comfort to remember that of many, as of Jesus' murderers, it is true that "in ignorance they did it." As Jesus himself has put it with his own inimitable vividness: "That servant which knew his Lord's will and prepared not himself neither did according to His will shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes."

Man's duty to God is summed up in doing that which he knows to be right. It consists in identifying himself ever with that impulse which conscience declares to be the higher. His duty is to do the highest known to him; beyond this he need not and indeed cannot go. Man's duty to man is summed up in fulfilling a mutually understood ideal. What our neighbours expect of us and we of them—that we are bound to do. To pay a debt, to keep a promise, to tell the truth, are duties to our fellows clearly known to us as such: failure here means unfaithfulness to men and sin before God. But outside and beyond these sharply marked and unmistakable spheres of duty, which are really one, there is another sphere, not

so clearly known nor so exactly defined. This is the region of charity, of helpfulness, of self-sacrifice. These things are known to us as good and approved by God. But they are not duties hedged about by fast and exact commandments; rather are they virtues, regarding which God has laid down no strict rule as to when or where or to what extent they are to be practised. I am bound to keep my promise, but I am not bound to give charity. My neighbour may demand honesty in me but he cannot as of right demand help from me. Is it then never a duty to give charity, to minister help, to sacrifice oneself for the good of others? The answer is found in the words: "To him that knoweth to do good, and doeth it not, to him it is sin." 'To do good' means to bestow charity, to give help, to show kindness. Not to do charity or not to give help is not strictly a sin; but to him who knows to do good, who sees a clear opportunity for love and helpfulness and yet fails to act—to him it is sin. The practical Apostle gives an illustration of his principle in that fine gem of ironical description: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" I am not bound to help any poor man who comes to me. But if after hearing his story I judge it true and feel springing within me an impulse to charity, then, were I to trample on that kindly thought and allow my greed or miserliness to prevail, I, knowing to do good, do it not and so am guilty of sin. If a new line of work opens itself before me, which approves itself to me as good and needful, and a voice comes to me, calling me to leave my ease and and live laborious days, then to disobey is to sin. Had I never known the work I had not had sin, but to know and not to do is sin.

Such is the free and open sphere of kindly impulse, of generous thought, of self-sacrificing enthusiasm, and such the Apostle's word of guidance. Yet it is not meant that we are to be mere children of impulse, or that, even in the region of the charities, we are to follow every breath that stirs within the heart. Only to him that *knoweth* to do good and doeth it not is it sin. All knowledge involves discrimination. Unless an impulse has risen into the full light of consciousness and therein been marked off as higher than another facing it, there can be no matter of right and wrong and therefore no sin. A spontaneous act of kindness, as pure water welling up from a pure fountain, is a thing of beauty: but it is not

a matter of morals. It is only when we know an impulse and have proved it to be of God that we are to act and, in not acting, sin.

After all, the practical danger is not here. Not many men are carried away too readily by generous impulses or yield too easily to unselfish enthusiasms. In these days, when, as a popular writer puts it, "the habit of taking long views of things has reduced emotions to a monotonous average," men are prone rather to check too soon the kindly thought and strangle in its birth-moment the prompting of pity. The love of money keeps close the purse; the love of dignity restrains the helping hand; the love of ease smothers the whisper of self-sacrifice. The good seed is choked by "the cares of this world, the deceitfulness of riches, and other lusts entering in": the seed of holy impulse does not blossom into the fragrant flowers of charity. Yet without these life were a wilderness, dry, parching, and cheerless. Society without kind acts, little helpfulnesses, and silent sacrifices, could not stand. "The best portion of a good man's life" is truly put by Wordsworth,—

> "His little, nameless, unremembered acts
> Of kindness and of love."

It is at unspeakable peril that men crush these heavenly seedlings with rough hand or heavy foot. Above all does it behove Christians, who are called and called to be 'the salt of the earth', to listen to the promptings of the heart. For the Christian is not under law but under love. Had God dealt with us by law merely, we, knowing the law and yet breaking it, had been guilty and lost beyond recall; but God tempered justice with mercy and in the compassion of His all-feeling heart deals with men through grace. By grace are we saved. Hence it is ours not only to give our neighbours their rights but to love and help them; it is ours not always to insist on our own rights but to be merciful; it is ours not ever to toil for our own life and advancement, but also to sacrifice ourselves for the good and the ingathering of others. It is for us, who know the love of God, to cherish every thought of love and service. "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To the Christian, charity, helpfulness, and self-sacrifice are well-nigh duties. For God has willed to work in us not through the merits and terrors of the law, but through the tender ministry of feeling. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."

To know good and do it is the secret of spiritual advance. All growth depends on obedience. He who knows to do good and doeth it not will soon cease to know it; while he who knows to do good and doeth it will know it more and more. This law holds good throughout our whole nature. In the realm of intellect a humble willingness to listen to new ideas is a prime condition of progress. The mind must be ready to follow up incipient lines of thought and to reflect on sudden flashes of insight. It may with advantage even follow the leadings of fancy. Scientific hypotheses begin life as fancies, and more than one fine poem has been modelled from a dream. The working mind receives all new ideas on probation. Those it finds true it welcomes to a place, casting out the old if need be; those it finds false it rejects, yet even in so doing has caused a movement in its thoughts, which itself may lead to higher things. But for the mind deaf to all promptings and proof against new ideas no advance is possible. Its contents remain unincreased, unmodified, and fall at last into an iron mould. If it moves at all, it moves in fast set grooves. In time its working may cease: it is dead in pride and prejudice. As in cognition, so in volition. If a man trifle with his conscience, time after time neglecting its voice and choosing the wrong, then that voice grows fainter and weaker, until in the end it may be altogether silent. On the other hand, if a man follows humbly the guiding of conscience, choosing ever the higher, then the strength of the defeated impulse will decline and the power and clearness of conscience wax from more to more. The duty at first irksome becomes easy; the enemy once feared is now thrust aside without a struggle. "The weight of chance desires" is lifted, and perfection is at hand.

And what is true of the voice of conscience is true also of the whisper of the feelings. Let a man always trample on the kindly thought, or crush the helpful impluse, or smother the swelling of pity, and in time these feelings will cease to visit him. Like tender plants trampled under foot, they will pine and die. The frank, unselfish boy becomes a stern and loveless man: the gentle, sensitive girl passes into a hard and soulless woman. "It is only a feeling," we say; yet nothing injures the soul more deeply than wasted feeling. If a man stifles sympathy, he hurts others, but he hurts himself more. One who time after time silences the prickings of penitence becomes a hardened sinner. The power of feeling is the gift of God; he who abuses it must needs lose it.

How is it that character changes so little? How is it that our faults

and blemishes remain the same from year to year? It is because of our knowing to do good and doing it not. It is because we do not listen to and carry into action the kindly thoughts, the good impressions, the promptings to sacrifice, which are the stirrings of God's Spirit and the voice of God Himself. If we are struck by the example of a nobler spirit it is for us not to let the vision go unheeded, and not to be kept by fear of men from changing our life. If some "sharp summons of circumstance" reveals a moral weakness, it is for us to lay hold on that revelation and use it. If as we read the Tragedy of the Gospels the fount of feeling is set free and the heart throbs with holy emotion, it is ours surely not to face back unpurified into the beaten pathways of our life, but, borne on the tide of emotion, to press forward to new love and sacrifice. "Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." From being fishermen they became Apostles. In every generous thought, in every holy aspiration we hear the voice of Jesus saying, 'Follow me'; if we are to advance to a higher life, we also must straightway leave the past and follow him.

JOHN LENDRUM.

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*HOMER AND HIS AGE.**

"SING, goddess, the wrath of Achilles, Peleus' son, the ruinous wrath that brought on the Achaians woes innumerable, and hurled down into Hades many strong souls of heroes."

With this invocation to the Muse Homer opens the Iliad, one of the two great epics belonging to the old world of legendary Greece, which pass under his name. Of Homer himself we know nothing, or next to nothing. He is almost as fabulous as the author of the

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* This paper, delivered originally as a lecture to the Y. M. C. A., Madras, makes no claim to add anything new to what we know of Homer. It did not assume any previous acquaintance with the poet on the part of its audience. I have freely used all existing materials to present to such an audience a clear, though necessarily inadequate, picture of the Iliad and the Odyssey as poems, and as the crystallization of the social and political phenomena of their time. The quotations from the Iliad are taken from the translation of Messrs. Lang, Leaf, and Myers, while for the Odyssey I am indebted to the translation of Messrs. Butcher and Lang. My obligations to others are acknowledged where they occur.—E.T.D.

Book of Job. The narratives of the Iliad and the Odyssey, "like the river of Egypt, flow from an undiscoverable source, mirroring the temples and the palaces of unforgotten gods and kings."

In singular harmony with this is the utter suppression of the 'ego' throughout the poems. Like our own Shakespeare the poet is lifted above the personal into the sphere of the Zeitgeist or world-spirit which dominated his age, and of which he is the crowning expression. The poet is lost in his creations.

The place and date of Homer's birth are alike unknown. According to a Greek epigram he was claimed as son by Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens. Professor Jebb thinks that Smyrna has the strongest claim. An ancient epithet of Homer is Melesigenes 'son of Meles', the name of a stream which flowed through old Smyrna on the border between Aeolis and Ionia. He was born about 1000 B.C., possibly 50 or 100 years earlier, certainly not later. Professor Mahaffy fixes his date at 800 B.C. But there are very strong arguments in favour of the date which I have given, arguments bearing upon the date of the poems themselves, which we will discuss presently. Homer may have been one of the bards attached to the courts of princes, many of whom figure in the Odyssey, whose duty it was to laud in heroic lays the achievements of their patrons. Such an one was Demodocus, the bard of Alcinous, "whom the muse loved dearly," the poet tells us. "She gave him both good and evil; of his sight she reft him, but granted him sweet song." A deeply pathetic touch, if the tradition were true that Homer was blind. This, however, owes its origin to the so-called 'Homeric' Hymn to Apollo, in which the unknown author speaks of himself as a blind old man living in Chios.

The probability is that Homer was a wandering minstrel, like Thamyris the Thracian, whom the Muses met at Dorion as he was travelling from Oichalia, and deprived of the gift of song for his presumption in pitting himself against them. The geographical knowledge displayed in the poems, and the absence of local colouring, both point to the conclusion that Homer, if a bard at all, was not attached to any particular chief or prince, but wandered from court to court, with matchless genius weaving the old ballads into grand heroic poems, accompanying them the while himself on the harp, and, like the minstrel of the middle ages, bearing the latest news of the country side, whether of plunder or of feasting, to delight the ears of his host.

The Iliad is a composite work. It is divided into 24 books. Of these, four (Books I., XI., XVI., XXII.) deal with what may be called the main thread of the poem, the 'Wrath of Achilles'. Around this are grouped stories of the prowess of individual heroes, Diomedes, Idomeneus, and Menelaus, whilst other books deal with such episodes as the 'Deceiving of Zeus by Hera', the 'Making of the Arms of Achilles', the 'Funeral Games', &c.

The Iliad means the poem of Ilion or Troy, a city of Mysia in the north-west of Asia Minor. The poem opens in the tenth year of the siege of Troy by the Greeks. Paris, the son of Priam, king of Troy, had carried off Helen, the wife of Menelaus, king of Sparta. Helen had been famed for her beauty through all Greece. She was the daughter of Zeus, and therefore half an immortal. She had been sought in marriage by all the noblest of the Greek princes, and her reputed father Tyndareus had made them all swear to respect her choice, and to join in avenging any violation of it. So Agamemnon led the host of the Greeks against Troy, the city to which faithless Helen had been carried by her paramour Paris. For ten years the siege went on, but the city still held out. The Trojans, however, did not venture on a battle in the open plain, for in the Grecian camp there was a hero whose prowess no one could withstand; not even mighty Hector. This was Achilles, himself the son of a goddess, invulnerable save in one point, his heel. But a bitter strife broke out between Achilles and Agamemnon, the leader of the host, for the latter grievously insulted Achilles by taking from him the maid Briseis, his prize in war. So Achilles withdrew to his tent in sullen rage. At this moment the Iliad begins. While Achilles sulks in his tent everything goes wrong with the Greeks. The dread of him taken away, the Trojans rush forth to battle. The gods themselves come down from high Olympus, and take part in the conflict. Athene and Poseidon champion the Greeks, whilst Apollo, Ares, and Aphrodite are on the side of the Trojans. Victory sways backwards and forwards. At last the Greeks are hard pressed. They fly to their ships. Then Patroclus, the friend of Achilles, upbraids him for his inactivity. "What other man later born shall have profit of thee, if thou dost not ward off base ruin from the Argives? Pitiless that thou art, the knight Peleus was not then thy father, nor Thetis thy mother, but the grey sea bare thee, and the sheer cliffs, so untoward is thy spirit." Achilles will not go himself, but allows Patroclus to don his armour, and succour the Greeks. The

wilfulness of Achilles is now visited with a terrible retribution. Patroclus is slain by Hector. Then at last Achilles is roused. He drives back the Trojans, slays Hector, and drags his body, tied to his chariot, to the ships. The poem closes with the scene of the aged Priam coming to Achilles to beg the body of his son. "I have braved," he said, "what none other man on earth hath braved before, to stretch forth my hand toward the face of the slayer of my sons." He obtains his prayer, the Trojans lay the body of their greatest and last hero on the funeral pyre, and the war is virtually at an end.

The plot of the Odyssey is both simpler and more artistic than that of the Iliad, and on this and other grounds the Odyssey has been regarded by most modern critics, Professors Mahaffy, Jebb, Leaf, for example, as having been written at a later date, and by a different hand. Mr. Gladstone still holds out, and by elaborate arguments seeks to prove the unity of authorship of the two poems. In the Odyssey the poet with consummate skill and ingenuity interweaves two distinct threads, the wanderings of Odysseus, or, as the Romans called him, Ulysses, and the adventures of his son Telemachus, and from the 15th book onwards they form one golden strand of ever-heightening interest, as the story moves on to the final catastrophe.

When the Odyssey opens ten years have elapsed since the fall of Troy, and still Odysseus has not returned to Ithaca. Many a wandering stranger has been entertained by his wife Penelope, and received liberal presents for the false news which he has brought of her absent lord. But hope has now died out. To add to her distress a crowd of suitors, more than a hundred in number, from all parts of Greece, reckoning with certainty on Odysseus having perished by some unknown fate, and eager for his possessions, urge Penelope to make her choice amongst them, and whilst she delays, hoping against hope, they take up their abode in the palace of Odysseus, and waste his substance in feasting and riot. Telemachus, an infant when Odysseus sailed for the war, is now a man, and behaves with prudence and courage. But he is no match for so many, and with the exception of a faithful few amongst the servants he has no one on whom he can securely rely. Persuaded by Athene he resolves to go in search of his father. He is received with all honour by the aged Nestor at Pylos, and by Menelaus and Helen at Sparta.

Let us now follow the fortunes of Odysseus. On sailing from

Troy his companions and himself had been driven to the land of the Cyclopes, a race of one-eyed giants. Here they were seized and put in the cave of Polyphemus, who ate up the companions of Odysseus, two at a time. Odysseus and the remainder at last escaped, after putting out the monster's eye. This was the beginning of all the woes of Odysseus, for Polyphemus was the son of Poseidon, the god of the sea, and in revenge Poseidon made Odysseus wander for ten years over the wide-wayed seas far from his native land. When the Odyssey opens Odysseus is in the island of Ogygia, held captive by the nymph Calypso, who loves him. But at the solicitation of Athene, a decree goes forth from Zeus, whose joy is in the thunder, that Calypso shall let Odysseus depart. Calypso obeys, and Odysseus sails away in a rude raft which he has made with his own hands. After Poseidon, still keeping alive the fire of his enmity, has wrecked him, he is flung half dead on the island of the Phœacians, a seafaring nation. To their king Alcinous Odysseus relates all his adventures, "how," to quote the summary of Professor Jebb, "before he came to Calypso's isle he and his companions visited the isle of the enchantress Circe, who changed the others into swine, while he himself was saved by a charmed herb called *moly*, and persuaded her to restore his friends to the human form; how they passed by the shore of the sweet singing Sirens, and between Scylla and Charybdis; and how at last all his comrades perished because they had slain the sacred oxen of the Sun-god."

Alcinous now sends Odysseus home to Ithaca in one of his vessels. His faithful swineherd Eumaeus does not know him, for Athene has disguised him as a beggar-man, but his old dog Argus recognizes him, wags his tail, and dies: his nurse Eurycleia discovers him by a scar in his leg as she is washing his feet, and in her excitement almost betrays him to Penelope. Meanwhile Telemachus returns. Father and son contrive together the death of the wooers. Penelope, inspired by Athene, declares that she will wed the suitor who can send an arrow from the bow of the hero Eurytus through the holes in twelve axe-heads. All try, but not one can even so much as draw the bow. Odysseus easily accomplishes the feat, and then lets fly his arrows thick and fast amongst the wooers in the hall. With the help of Athene all are slain. Odysseus reveals himself to his wife and to his aged father Laertes. The friends of the wooers coming to wreak vengeance on Odysseus, are panic-stricken by the shout of the goddess, and a thunderbolt from Zeus forbids further bloodshed. A covenant between them

is made with sacrifice, and Odysseus henceforth reigns in peace over Ithaca.

Many of the incidents in the adventures of Odysseus exist as fairy-tales amongst widely separated races, showing that Homer, like Shakespeare, Goethe, and indeed every great poet of an advanced civilization, took the materials which he found ready to his hand in old heroic ballads and fairy legends, and worked them into the pattern of his poems. To take two examples. The story of the wily adventurer, and the blinding of the giant exists as a fairy-tale amongst the Esthonians, Basques, and Celts. It is not to be supposed that these races borrowed the story from Homer, but rather that Homer drew on the common stock of traditional folk-lore, and then elaborated the tale in his own way.* So of the tale of the enchantress Circe. Dr. Gerland in his work on the *Fairy-tales in the Odyssey* has traced the story of Circe to a collection of Indian fairy-tales called *Somadeva,* of which the approximate date is 1200 A. D. Circe appears as Yackshini, and is conquered when an adventurer seizes her flute whose magic music turns men into beasts. The Indian Circe used to eat the animals into which she transformed men.†

It is not dificult to fix roughly the date of the poems, or, at any rate, of the oldest part of the Iliad. By doing so we shall not merely satisfy our chronological curiosity,—we shall have in our hands a clue for the explanation of the characteristics of the Iliad. In historic times we find the Greek race divided into three great branches, the Aeolians, the Dorians, and the Ionians. There is no trace in Homer of this division. The different members of the Greek host are all Aeolians. The poems must therefore have been written prior to the separation, when there was practically but one dominant race. This race was the Achaians, the ancestors of the later Aeolians, who had wrested the country from the autochthonous Pelasgians, subsequently known as the Ionians. After a rule of several centuries the Achaians themselves were subdued by the Dorians, a rude tribe of Greek mountaineers who pressed southwards from the hills round Thessaly. The invasion of the Dorians took place at about 1000 B.C. We cannot then place the composition of the oldest Iliad later than 1000 B.C., nor can it be fixed much earlier, for the Iliad bears marks of a more advanced civil-

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*Butcher and Lang's *Introduction,* p. xiv.

† *Ibid.* p. xvi.

ization than that indicated by the remains in the shaft tombs discovered at Mycenae, and these have been assigned by Mr. Petrie to 1150 B.C.*

The bearing of all this on some of the most salient characteristics of the Iliad will appear on a careful examination, and it is due to the scholarly acumen of Mr. Leaf to have pointed it out. Without going to the extravagant lengths of Mr. Gladstone, it is safe to say that the Iliad presents to us a state of society in some respects far ahead of the social condition of Greece in historic times. Take religion. The gods still hold high Olympus. Zeus is the court of final appeal. There is no trace of the local and inferior deities, whose worship in later times usurped the allegiance due to the supreme gods; no superstitious reverence of the powers of the under-world, so prevalent afterwards. Charms and witchcraft are almost entirely unknown, whilst augury holds quite a subordinate position. A striking contrast this to the childish regard for omens, the watching the flight of birds, and the observance of sacrifices, which marked the Greeks of the classical age.

Look again at the position of women. Homer's ladies, Arete, and Nausicaa, and Penelope, and Andromache enjoy all the freedom and respect possessed by women in the civilized countries of Europe. They are not secluded. When a stranger comes they sit by their husband's side weaving, and taking their share in the conversation. Of Arete the wife of Alcinous it is said: "Her husband honours her as no other woman in the world is honoured, of all that now-a-days keep house under the hand of their lords. Thus she hath, and hath ever had, all worship heartily from her dear children, and from her lord Alcinous, and from all the folk, who look on her as on a goddess, and greet her with reverend speech, when she goes about the town."

In classical times the home-life had degenerated to the Eastern fashion. Every house had its women's apartments, into which none but the master of the house might penetrate, and in which the wife was virtually a prisoner.

For the survivals of primitive customs and beliefs again we must look not to the Homeric poems, but to classical Greece, and particularly to the chief seats of that Ionic civilization, that uprising of the old Pelasgic element, which, after the invasion of the Dorians took the place of the old Achaian civilization. It is in Attica, in Arcadia,

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* Leaf's *Companion to the Iliad*, p. 15.

in Thessaly, three sites of the traditional Pelasgianism, that the antiquarian finds primitive survivals, stone-worship in Athens and Arcadia—in Arcadia the were-wolf, in Thessaly witchcraft. It is not in Homer, but in Arcadia that Mr. MacLennan finds the clearest traces of maternal kinship.*

One of the most obvious and striking differences between the Greece of Homer and that of the historic period is to be found in the presence in the former of national as distinguished from tribal feeling. When Agamemnon and Achilles have a quarrel, it does not pass into a rupture between the Myrmidons and the Argives. The scope is strictly limited to a personal difference between the two chiefs. Compare this with the conduct of Sparta in the fifth century B.C. when, under the pretext of a superstitious observance, she neglected to send timely help to Athens, and allowed her to reap the undivided glory of the victory of Marathon. "It is clear," remarks Mr. Leaf, "that between the time of the Achaians and the classical age the clock of civilization had been set back. The invasion of the rude Dorians had destroyed the earlier culture, and the delicate plant took long to grow up again; and, when it recovered, it was under other circumstances, which materially altered its aspect."

From one or two hints which I have let fall it will be gathered by those who are not already aware of the fact, that there is such a thing as what is called 'The Homeric Question', that is, a great dispute amongst scholars as to how far Homer is the author of the poems which bear his name. Since F. A. Wolf in his famous *Prolegomena*, which was published in 1795, first boldly attacked the unity of authorship of the Iliad and the Odyssey, a whole literature has grown round this subject. Those who wish to go into it cannot do better than read Professor Mahaffy's exhaustive summary in Vol. I. of his *History of Greek Literature*. It would be out of place here to discuss the various theories which have been advanced. It will be sufficient to give in outline the conclusion to which modern scholarship seems to be tending. No one, except Mr. Gladstone, will I suppose now be found to maintain the absolute unity of authorship of the Iliad and the Odyssey. Independently of its contents, the Odyssey is characterised by a skilfulness of plot, a marshalling of incidents, all leading up to the final denouement, an artificial grace of style which mark it off distinctly from

* Leaf's *Companion to the Iliad*, p. 7.

the Iliad, so vivid in its narrative, so picturesque in its details, so disconnected in its parts, and yet withal rising now and again into passages of simple grandeur unparalleled by anything we can find in the Odyssey. The Odyssey is the product of a later and more artificial age, written by some one who had caught the spirit and much of the style of Homer, who deliberately modelled his own work upon his,—a great poet, exactly mirroring the age in which he lived as Homer did his. Professor Jebb fixes the composition of the Odyssey at about 890 B.C.

The Iliad, as I said before, is evidently by more than one hand. The 'Wrath of Achilles' is the earliest stratum, and possibly embodies the work of the original Homer. If we imagine, as perhaps we may infer from the well-known instance of the Homeridae in Chios, the existence of a school of the bards in ancient Greece, we can understand how other martial episodes and heroic adventures would gather round the 'Wrath of Achilles' as a nucleus, one singer after another endowed with creative genius contributing his addition to the great poem, preserving as far as possible the original manner, and sinking his own individuality in the process. The result is the Iliad. It is time to attempt to answer the questions:—What light does Homer throw upon the problems of his age? What is his stand-point in religion, politics, ethics? What was the social environment of a Greek of the Homeric period? What manners and customs characterised this period and distinguished it from the classical age?

It is not quite true to say that Homer lives in one age, and sings of another. There is a difference in the Odyssey of course. But, for the most part in the Iliad Homer may be fairly taken to represent with considerably accuracy the beliefs and manners of the time in which he lived. It may be admitted that he is a poet, and a court poet. As a poet he does not thrust upon the attention of his audience the unlovely and unpoetic aspects of human life. As a court poet he is more concerned with the sayings and doings of the princes and great chieftains than with the prosaic wants and silent sufferings of the crowd. This is especially noticeable in the Iliad, where not a single chief falls by the hand of a common soldier on either side, and in which Thersites is the only representative of the people who is brought prominently forward, and he only to be treated with contempt. The mere description of him is full of aristocratic humour. "He was ill favoured beyond all men that came to Ilios, bandy legged, lame of one foot, whilst his two

shoulders rounded, arched down upon his chest; and over them his head was warped, and a scanty stubble sprouted on it." He is introduced in the assembly as speaking his mind freely about Agamemnon, for which Odysseus smites him with his golden sceptre, leaving a bloody weal across his back. Thersites slinks off, cowering and weeping, amid the jeers of the assembly. This limitation of view must be borne in mind in all the pictures of life which Homer presents. It is the life of the palace, not of the cottage, of the prince, not of the weary toiler, that moves in gorgeous procession before us. For the religion and morals of the latter we must turn to Hesiod, who preaches to all men the gospel of work. "Work, foolish Perses," he says, "work the work that the gods have set for men."

The mythology of Homer comprises five principal figures. At the head of the Olympian system stands Zeus, whose joy is in the thunder, the representative of the changeful sky, bright, genial, passionate, whose authority is supreme, but who does not trouble always to assert it. At one time he allows himself to be cajoled by his wife Here, at another to be won by the entreaties of his daughter Athene. Here, Athene, Apollo, Poseidon occasionally assist him with their counsel, but he is not bound to follow it. A curious story is told in the first book of the Iliad of Here, Poseidon, and Athene having conspired to put Zeus in chains. But Thetis brought to his aid Briareus of the hundred arms, the son of Poseidon, and she was successful in releasing him. If we regard Here and Athene as Hellenic deities, Poseidon being Phœnician, the legend possibly embodies a reference to the danger of the worship of the old Pelasgian Zeus being set aside by the introduction of new religious elements by the immigrants, and to the compromise which was effected. Certainly, some such compromise did take place, for we find Zeus described in the sixteenth book of the Iliad as Zeus of Dodona, a seat from hoariest antiquity of Pelasgian worship, and as surrounded by the Selloi, his prophets, with unwashen feet. Now Selloi is undoubtedly the same as Helloi, and so we are able to trace back the name by which the Greeks called themselves, Hellenes, to the priests of the supreme deity in the primeval worship of the land.*

The capricious and sensual Zeus may be taken as the type of the other deities of Olympus. They exhibit, as Grote remarks, "the

* Leaf's *Companion to the Iliad*, p. 275.

passions, the caprices, the love of power and patronage, the alternation of dignity and weakness, which animated the bosom of an ordinary Grecian chief." Homer wrote in a period of religious decadence, when the simple faith of an older world was passing away, and was rapidly giving place to incipient rationalism and unbelief. Homer treats the gods with the utmost freedom, not to say irreverence. His humorous scenes are almost all drawn from Olympus. Even in morality the gods fall far short of that which the poet demands from his heroes. "Not one of them," according to Mr. Gladstone, "can be called as distinctly good as the swine-heard Eumaeus." Scarcely one of them is unstained by deceit. Apollo is an honourable exception. But his old-fashioned honesty leads to his being constantly outwitted by the unscrupulous Athene. He is amongst the gods what Menelaus is amongst men, "an eminently respectable, but second-rate personage."* Honesty was not yet the best policy.

Yet, when all this has been admitted to the full, the last word has not been said on the theology of Homer, as Professor Mahaffy in his *Social Life in Greece* seems to think. Professor Mahaffy takes an unfavourable view of the heroic age all round, in politics and morals no less than in religion. He works up his case with all the zeal and shrewdness of a special pleader, and there are plenty of facts ready to his hand to lend plausibility to his view. As an antidote to extravagant laudation nothing can be more wholesome than his arguments, which derive an additional force from the charming way in which he presents them. But I would ask, Is it conceivable that an age so civilized as the heroic age of Greece, so accomplished in the arts of the life, in much of its social morality so far in advance of the historical period, in other respects containing within itself the germs of the Greece that was to be;—is it conceivable that such an age should consent to believe in, and be governed by a set of religious notions about gods whom it could not so much as respect, and who served simply as a peg on which to hang the humour of their greatest poet? For the gods of Olympus are much more to Homer than mere poetic machinery such as Pope uses in the *Rape of the Lock*. There were elements in the religious system which were lifted far above contempt, and which exercised a powerful, and on the whole salutary influence on the minds of men. Zeus himself in the Odyssey is a spiritual-

* Mahaffy's *Social Life in Greece*, p. 28.

ized conception, worthy of awe and obedience, the invisible king of heaven, working his sovereign will on earth through other agents. In the Iliad the justice of Zeus is symbolized by the golden scales which he hangs in heaven in the crises of human destiny. So when Achilles was pursuing Hector, "the Father hung his golden balances, and set therein two lots of dreary death, one of Achilles, one of the horse-taming Hector, and held them by the midst, and poised. Then Hector's fated day sank down, and fell to the house of Hades." The idea of Fate, which is suggested in these lines, is not what it afterwards became in Aeschylus, the conception of an awful necessity apart from and higher than the gods. Fate is only another way of putting the will of Zeus in its ethical, or necessarily righteous aspect. Thus, from the first, the issue of the war is not doubtful. The crime of Troy can only be expiated by her destruction. For a while victory may incline to the Trojans to avenge the insult to Achilles, but in the end the doom of the city must be fulfilled.

Closely connected with this conception of the justice of Zeus are the Erinyes, or Furies, the ministers of divine judgment. In the ninth book of the Iliad they appear as the guardians of parental rights. In the seventeenth of the Odyssey when Antinous, one of the suitors, hurls a stool at him disguised as a beggar, Odysseus curses him in the words, "If indeed there be gods and Erinyes of beggars, may the issues of death come upon Antinous before his wedding." Thus the Erinyes constitute the divine sanctions of the moral obligations of every-day life—duties to parents, to the aged, and to the poor. The Erinyes stand in intimate relation with the deities of the under-world, Hades and Persephone.

In Homer death is a terror to the bravest heart. "Hades," says Agamemnon, "is not to be softened neither overcome, and therefore is the hatefullest of all gods to mortals." Homer's idea of the after-life was that of a state in which the man himself ceased to be, but a faint shadow of him survived, a material image incapable of joy or pain. Life without anything to make it worth living was the state of the dead. When Achilles tries to embrace the shade of his friend Patroclus we are told that "like a vapour the spirit was gone beneath the earth with a faint shriek. And Achilles sprang up marvelling, and smote his hands together, and spake a word of woe: 'Ay me, there remaineth then even in the house of Hades a spirit and phantom of the dead, albeit the life be not anywise therein.'"

This belief in the existence of a sort of spirit after death accounts for the barbarous custom of mutilating the dead foeman, of which we have an example in the case of Hector. "There was not a man that stood by but wounded him," says the poet. It was not done out of callousness or cruelty, but from the belief that every blow struck at the dead body would affect his 'phantom' likewise, and render it powerless for revenge. Just as in England, not so very long ago, suicides used to be buried, with stakes through them to prevent their ghosts from 'walking'.*

I have said that the spirits of the dead, according to Homer, were incapable of pain, and therefore of punishment. This is the view to be gathered from him on the whole. In two places we find the idea of retribution in the other world. The punishment of Tityos, Tantalus, and Sisyphus in the eleventh book of the Odyssey may be a late interpolation, and is besides the punishment of extraordinary offenders. It may be neglected in our consideration of what Homer believed, and taught. But the passage in the third book of the Iliad cannot be so disposed of. There Agamemnon invokes the punishment of Hades on perjury in the following terms: "Father Zeus, that rulest from Ida, most glorious, most great, and thou sun that seest all things, and hearest all things, and ye rivers and thou earth, and ye that in the underworld punish men outworn, whosoever sweareth falsely; be ye witnesses, and watch over the faithful oath." Though this passage stands alone in presenting us with the idea of retribution after death in the heroic age, and is difficult to reconcile with other passages where the shades are represented as being incapable of suffering, it would be quite in keeping with the confusion of religious thought in a transition period to suppose that the two views were held together, and that in the function of the Erinyes we have the germ of the fully-developed doctrine of retribution after death characteristic of the literature of the classical period.

I will conclude this brief survey of the religion of Homer by quoting the allegory of Prayers and Sin from the ninth book of the Iliad. The old knight Phoinix is one of an embassy to Achilles bearing a message of reconciliation from Agamemnon. He thus makes his appeal:—

"Nay, even the very gods can bend, and theirs withal is loftier majesty and honour and might. Their hearts by incense and reverent vows and

* Leaf's *Companion to the Iliad*, p. 301.

drink-offering and burnt-offering men turn with prayer, so oft as any transgresseth and doeth sin. Moreover Prayers of penitence are daughters of great Zeus, halting and wrinkled and of eyes askance, that have their task withal to go in the steps of Sin. For Sin is strong and fleet of foot, wherefore she far outrunneth all prayers, and goeth before them over all the earth making men fall, and Prayers follow behind to heal the harm. Now, whosoever reverenceth Zeus' daughters when they draw near, him they greatly bless and hear his petitions; but when one denieth them, and stiffly refuseth, then depart they, and make prayer unto Zeus the son of Kronos that sin may come upon such an one, that he may fall and pay the price. Nay, Achilles, look thou too that there attend upon the daughters of Zeus the reverence that bendeth the heart of all men that be right-minded."

Is there in in all literature a more beautiful allegory of forgiveness than this? The Prayers typify the penitent offender asking the pardon of the one he has wronged. He cannot be denied except on pain of offending Zeus, who hates the unforgiving spirit. Because of this divine commission the Prayers are called the daughters of Zeus. How well the attitude of the penitent is expressed in the various epithets. He comes with hesitating step, with wrinkled face, torn with the inward conflict, with eyes askance, because he dares not look in the face of the man he has wronged. Sin is fleet of foot, because she is a blind impulse hurrying men to destruction. When penitence follows, if the prayer of the penitent is rejected, the sin for which he has craved forgiveness recoils by the judgment of Zeus upon the head of the inexorable man. But, if he listens and forgives, his prayers too shall be heard in heaven.

I hope I have shown that there are deeper elements in the religious consciousness of Homer than witty attacks on the morals of the Olympian deities would lead us to believe. The distinction of right and wrong, the conception of divine justice, the belief, however rudimentary, in a future state of existence, the germ of the doctrine of retribution, the idea of an all-controlling Providence, are about as much as one can expect from a purely natural religion, and are all to be found in the theology of the heroic age. Indeed, it would be hard to deny to such a theology some sort of revelation, or to refuse to believe that the God who speaks to men "by divers portions and in divers manners" whispered to that age some fragments of eternal Truth.

I must pass by the politics of Homer with the scantiest notice. The government was monarchical. Agamemnon was the ruler of the host, holding much the same position that Richard Cœur de Lion did in the Crusade. The chiefs that served under him were

most of them princes ruling autocratically the lands from which they came. The king was the representative of Zeus. He governed by divine right. But, on the other hand he could not maintain his position unless he had force of character and personal ascendency—prowess in war, and wisdom and eloquence in debate. Two bodies appear to have limited his authority, the Council of the chiefs, and the Assembly of the people. But the limitation is only apparent. He was not bound to listen to either. It was with the profoundest deference that even the wise and aged Nestor tendered his advice to Agamemnon. It would be a deeply interesting investigation to trace the causes which led all the States of Greece, in historic times, with the exception of Sparta, to abandon the monarchical in favour of the democratic form of government. In the Homeric Council and Assembly are to be seen the germs of the future historic constitutions, and it was by the expansion of the powers of these that the transition was effected. But the sentiment of the heroic age may be summed up in the phrase of Odysseus, "The rule of the many is not a good thing."

It is only a minute acquaintance with the poems that can give us a true picture of the social life of the age. Yet it is possible, by selecting a few salient features, to obtain something like a correct, if not adequate impression. I have already spoken of the position of women. There is no trace of polygamy amongst the Greeks. One instance of its existence amongst the Trojans is mentioned in the twenty-first book of the Iliad. The marriage-tie is as a rule respected. Violations of it, as in the case of Clytemnestra, draw down the vengeance of the gods. It must be confessed that the leniency with which the adultery of Helen, the cause of all the war, is treated, constitutes a moral difficulty. It is true that she pleads the constraint of Aphrodite, and expresses sorrow for all the woe she has caused. She has more than one revulsion of feeling against her paramour, Paris, the dandy warrior. At one moment she forbids him to risk his life in battle. At another she exclaims savagely : "Thou comest back from battle ; would thou hadst perished there, vanquished of that great warrior that was my former husband." Helen is the poetic type of the eternal dualism in man, of the war of Sense with Soul, which Tennyson has worked out in such variety in the *Idylls of the King*. It is not quite in accordance with modern taste that the quarrel between the chiefs should have its origin in the command of Agamemnon that Achilles should yield to him his mistress Briseis. But Briseis was Achilles'

war-prize, his share of the spoil as an Argive chief. To yield her to Agamemnon without some equivalent in exchange would be reckoned by the whole host as a diminution of his prestige, and a lowering of his position in the Grecian army. When we recollect this the transaction wears quite a different aspect. But, in truth, one does not need to defend Homer from occasional blemishes, and lapses from what we should call good. taste. Nowhere in literature have we more charming pictures of home-life, and female virtue :—the constant Penelope, nightly watering her couch with tears for her long-lost lord; Nausicaa, with true womanly pity succouring the ship-wrecked Odysseus, and then with equal modesty bidding him fare alone to the palace that men might not couple their names together; the good queen Arete, the peace-maker of the city, allaying the quarrels of men.

But for unsurpassed beauty and pathos commend me to the scene between Hector and Andromache at the close of the sixth book of the Iliad. Hector had returned for a moment from the fray to have a word with his wife. She came running to meet him, and at once upbraided him for his rashness. "Dear my lord, this thy hardihood will undo thee, neither hast thou any pity for thine infant boy, nor for hapless me that soon shall be thy widow. But it were better for me to go down to the grave, if I lose thee; for never more will any comfort be mine, when once thou, even thou, hast met thy fate, but only sorrow." Then great Hector of the glancing helm answered her: "Surely I take thought of all these things, my wife; but I have very sore shame of the Trojans and Trojan dames with trailing robes, if like a coward I shrink away from battle. Yea of a surety I know this in heart, and soul; the day shall come for holy Ilios to be laid low, and Priam and the folk of Priam of the good ashen spear. Yet doth this not so much trouble me as doth thine anguish in the day when some mail-clad Achaian shall lead thee weeping, and rob thee of the light of freedom." Then with infinite art their sorrowing together is interrupted by the appearance of the boy Astyanax in the arms of his nurse. Hector tries to clasp his little son, but he shrinks back crying to the bosom of his nurse, frightened by his father's brazen armour and nodding crest. Then father and mother laugh aloud, and the great warrior takes off his helmet, and kisses his son, and dandles him in his arms, invoking the blessing of Zeus upon his infant head. Hector goes out to his doom.

The fate of the widow and orphan of a conquered enemy was far

from enviable. The former became the prize of the victor. The latter too often found himself friendless and homeless. In the twenty-second book of the Iliad there is a passage which though spurious, accurately enough describes the ordinary orphan's lot. "And in his need the child seeketh his father's friends, plucking this one by cloak, and that by coat, and one of them that pity him holdeth his cup a little to his mouth, and moisteneth his lips, but his palate he moisteneth not. And some child unorphaned thrusteth him from the feast with blows and taunting words, 'Out with thee, no father of thine is at our board.'"

In the heroic age, as in all warlike periods, there must have been much cruelty towards the weak and helpless. At a time when bodily strength was essential to the self-preservation both of the individual and the State, it was inevitable that the aged prince, who had done good service in his youth, should be sometimes set aside in favour of a younger rival. Laertes is treated as of no account in the absence of his son Odysseus, and Achilles fears the same treatment for his father Peleus.

Yet when the passions of war, and the exigencies of the State permitted it, there was no lack of compassion. Hospitality to friends and strangers alike was recognized as a primary duty. It was placed under the highest religious sanction. All strangers and beggars are from Zeus. Menelaus tells Telemachus, "Men should lovingly entreat the present guest, and speed the parting." The high way of courtesy was not so much as to ask the stranger what his business was, until he had been royally entertained. When Bellerophon visited the king of Sykia it was not until the tenth day that the king enquired of him what messages be bore from his son-in-law Proitos. So it is all through, both in the Iliad and the Odyssey. Examples of this readiness to receive and welcome guests, be they friends or strangers, beggars or suppliants, might be multiplied indefinitely. I can discover no warrant for Professor Mahaffy's opinion that hospitality was decaying.

There are few indications in Homer to enable us to form any opinion on the condition of the lower classes. The Achaian army comprised three orders, the Chiefs, the Squires, and the Common Soldiers. The position of squire was one of honour, and he would naturally belong to the same class as his chief. Sometimes he would drive his chariot, at other times fight as champion himself. The privates are called by Homer the people or multitude, and took quite a subordinate share in the war. They met in the Assembly,

but their function was simply to listen to the harangues of the chiefs, and assent to what was proposed. We hear of bards and priests, of physicians and skilled artisans in the Grecian host. But all, except perhaps the bards, took part in the war. What the state of things was in time of peace we can only conjecture from the hints supplied mainly by the Odyssey. A middle class such as we understand it could not have existed. Manual occupations were carried on chiefly by slaves. Their lot does not seem to have been a very hard one. The men were engaged for the most part in agriculture, the women in spinning and weaving, and grinding corn. They were often captives in war, and thus frequently of as good birth as their masters. It was not an uncommon thing for them to become deeply attached to the family they served, like the swine-herd Eumaeus, and the nurse Eurycleia. Their condition was probably vastly superior to that of the Thetes, a class of poor freemen of whom we read that, not being specially attached to any master, they wandered in search of odd jobs from place to place, and had no one to look to for protection.

Here our survey of society in the heroic age, imperfect as it is, must end. But I cannot forbear to quote the five Greek words in which Mr. Gladstone sums up its unifying forces. They are θεὸς, θέμις, ὅρκος, ξεῖνος, γάμος—the Worship of the Gods, the Idea of Social Duty, the Sanctity of the Oath, the Obligation of Hospitality, the Sacredness of the Marriage-tie—all, he says, expressive of one grand idea, which reigned in all departments, *viz.*, Reverence.

In conclusion, a word or two about the poems as poems. Yet, what new thing can I say to swell the chorus of thirty centuries of admiration? What to my mind lends to the Iliad a magnificence not unlike that of *Paradise Lost* is its religious aim. Its object is to justify the ways of God to man. "At the back of the earthly stage we see the counsel of Zeus directing all," carrying out his purpose of vengeance on the guilty city. What character-drawing, if we except Shakspeare, has ever been like that of Homer? So few strokes, such magical effects. Achilles and Odysseus lived on for ever in the imagination of the Greeks. Of the former Professor Jebb says: "His irresistible might and splendour in war, his stormy human passions, his fine sense, fitting in the son of a goddess, for what is soothing in the messages of the gods, his love passing the love of women, his foresight of an early death, even when life was most dazzling, made him glow before the Greek imagination

with an immortal youth, as the very type of chivalry in their race."* What the world of to-day owes to the heroism, to the culture, to the art of Greece, to the splendid madness of Thermopylæ, to the genius of Sophocles, or of Pheidias, it owes primarily to Homer. We all know what a part oratory played in the development of Athenian greatness and political freedom. Where but in Homer were the first models of that oratory to be found ? Mr. Gladstone thinks that there is nothing finer in Demosthenes than the answer of Achilles to the Embassy. Well might Odysseus say with almost prophetic insight into the part which oratory was destined to play in the future of Greece : " For though one man is feebler than another in presence, yet the god crowns his words with beauty, and men behold him and rejoice, and his speech runs surely on his way with a sweet modesty, and he shines forth among the gathering of his people, and as he passes through the town men gaze on him as a God."

A striking trait of Greek character was its melancholy. With all its exuberant energy, and joy in the visible, an undercurrent of sadness runs through all its literature. Whatever its origin, whether it was due to a too sensitive organization, or to the fear of death, or to the cry of the human spirit for something akin to itself to fill the void, which it could not but feel—there it is, unmistakable. Here again Homer is thoroughly Greek. " Even as are the generations of leaves such are those likewise of men ; the leaves that be, the wind scattereth on the earth, and the forest buddeth and putteth forth more again, when the season of spring is at hand ; so of the generations of men one springeth and another passeth away." So sings the poet.

What shall I say of the picturesqueness of Homer, picturesqueness of simile, of incident, of phrase, of epithet ? His words leap, and dance, and sparkle, and burn themselves into the imagination. Who can forget the simile of the little maid, trotting by her mother's side, and asking her to take her up ? She pulls at her gown, and hinders her in her going, and tearfully looks at her, until her mother lifts her in her arms. Or the simile of the boy building sand heaps on the sea shore, and in his childish sport knocking them down again with his feet and hands ? Take again for picturesqueness the description of the fall of evening, " the sun sank and all the ways were darkened," or that of the " rosy-

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* Jebb's *Primer of Greek Literature*, p. 25.

fingered, golden-throned Dawn," or of the "wide-wayed, wine-dark sea." It needs the words of a poet to express the graces of this greatest amongst the Immortals. I will therefore conclude with this sonnet of Andrew Lang.

Homer, thy song men liken to the sea,
With every note of music in his tone,
With tides that wash the dim dominion
Of Hades, and light waves that laugh in glee
Around the isles enchanted; nay, to me
Thy verse seems as the River of source unknown
That glasses Egypt's temples overthrown,
In his sky-nurtur'd stream, eternally.
No wiser we than men of heretofore
To find thy mystic fountains guarded fast;
Enough—thy flood makes green our human shore
As Nilus, Egypt, rolling down his vast,
His fertile waters, murmuring evermore
Of gods dethroned, and empires of the Past.

E. T. Davies.

THE OVER-LORDS OF TULUVA.

The object of this paper is to publish, with certain observations of my own,* a traditional account of the over-lords of Tuluva contained in a manuscript called *Râjavamshâvali.* The small strip of land known to native geographers as Tuluva, and forming a part of what is with questionable accuracy described as South Canara, is interesting more on account of the peculiar customs of the vast majority of its people, the great Reformer it produced, and its colossal statues and rock-built temples, than for any part its rulers have played in the history of South India. Small and isolated, but not protected by the Western Ghats, it was, from the earliest times of which we know anything, more or less subject to this or that powerful kingdom above the Ghats; and internally it seems to have been generally divided among a number of petty chieftains. Some of these have left imperishable memorials behind them, a few more may perhaps be rescued from oblivion by the archæologist, but the reminiscences handed down by tradition relate chiefly to the over-lords of Tuluva, and only in a few cases to its own obscure vassals.

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* Enclosed in square brackets.

Buchanan published certain accounts of the history of Tuluva, and there are a few in the Mackenzie MSS. The present manuscript is a recent compilation in Kanarese prose, its last lines bringing down the narrative to 43 years after the commencement of the Company's rule in India. Like other traditional accounts it is a mixture of truth and untruth, but in a country where true history is unknown, a traditional variation of it may be of some interest, although it must be taken with great caution.

Leaving Parasurâma, Yudhishtira, and his descendants behind, we concern ourselves with mortals who appear on the scene 1115 years after the commencement of Yudhishtira's era (which is placed at 3100 B.C.). Two cowherds, we are told, established a temple of Sômêśwara at Bârkûr. Near his shrine was founded the city of Jayantika. A cowherd was placed on the throne of this city and called Nandanarâya. He was succeeded by another Nandanarâya and Vijayanandana. These three kings reigned for 195 years.

[(1) Bârkûr is a well-known place of historical interest in South Canara. Jayantika was another name for Banavâsi, the capital of the Kadambas, the earliest known over-lords of Tuluva. The two places are miles apart, though both are situated north of Tuluva proper. It has been surmised that *Kadamba* may be a Sanskritised form of *Kurumba*, "the warlike tribe of Kanarese shepherds." It seems to be a new version of the story that the founders of Jayanti were cowherds. (2) Three kings are named apparently because three is an auspicious number. It will be seen in the sequel that the author invariably affects the auspicious numbers 3, 7, 9, 11, or their multiples, and much of the invention in traditions is due to this tendency. (3) As regards the fabulous antiquity ascribed to temples and dynasties, and the enormous duration of individual reigns, it is sometimes suggested that they are due to a desire on the part of Brahmans to exaggerate the age and hence the sanctity and importance of the institutions with which they may be connected. Such a desire is by no means unintelligible, but it is not the sole factor in the falsification of chronology. It is with Brahmans a canon of historical composition of a sacred nature that an account must begin at least from the commencement of the Kali-yuga and must be brought down to the writer's own time. The period over which the narrative is to extend is thus fixed; the number of dynasties or rulers known to the writer is also necessarily limited, and history, according to him, abhors a vacuum, which would be out of place in a sacred work. The only way to write a satisfac-

tory history under these conditions is to stretch the reigns, as far as may be necessary, to the utmost limits of Brahmanic ideas of possibility, and supply the deficiency as best one may.]

At that time there reigned at Ahikshêtra in succession Ahitarâya, Kuntirâya, and another.

[There seem to have been several Ahikshêtras in India, of which one was in Northern India, and another in the Telugu country. The Ahikshêtra of Kanara tradition has been surmised, on the ground that Gôkerna is located by a tradition in Ahikshêtra, to be Haiga (roughly North Canara), which being changed into Hâvigâ (Kan: *hâvu*=*ahi*=serpent) was Sanskritised as Ahikshêtra. (*North Canara Gazetteer*, II. 83.)]

The petty chieftains reigning at this time were Vîrakânti-ballâla, Dêvakânti-ballâla, Jayakânti-ballâla, Nâbhikânti-ballâla, Jayamâna-kânti-ballâla, Ânandakânti-ballâla, Prathamakânti-ballâla, Râma-kânti-ballâla, Vâmanakânti-ballâla (=9).

[Supposing these to be real names, which may be legitimately doubted, these rulers can hardly be the Ballâlas of Mysore. They are called petty chieftains, their names are very dissimilar to those of the Ballâlas of Mysore, and, as we shall presently see, they are placed before some of the old well-known Kadamba kings. The hereditary title of *ballâla* (literally, wise man) was borne by several chieftains of Tuluva, including Brahmans, and it is still current in certain families. A *ballâla* was perhaps originally the hereditary head of a village community, as a *buddhivant*, wise man, is in North Canara and other places (cf. the Saxon *witan*). The family title would continue even when any of these headmen extended their power and elevated themselves to the dignity of chieftains or rajahs. Buchanan's informant at Bârkûr spoke of "Ballâlarâyaru and persons of the same family, being in all nine princes, who governed above and below the Ghats for 98 years and below the Ghats for 111 years." It is not clear whether the Ballâlas of Tuluva borrowed their name from the Mysore over-lords, or whether it arose independently in the way suggested above. Buchanan felt no doubt that until Vishnuvardhana became a convert to Vaishnavism, the Tuluva Jaina chieftains acknowledged the supremacy of the Ballâlas above the Ghats, and that after that event they threw off their allegiance. On the other hand it was Vishnuvardhana's boast that "without stirring he acquired the whole of Male and all the Tulu country." (Rice's *Mysore*.)]

After the three kings mentioned above, the following kings

reigned at Jayanti :— Jayantikarâya, his nephew Hêmângada, his son Lôkâditya or Mayûravarma, his son Chandrângada, Chitravîrya, Jayavarma, Dêvavarma, Siddhavarma, Jayasimha, Chitravîryavarma, Angaravarma, and Vîravarma who reigned only for 3¾ *ghaliges*. The eleven kings of this ruler's family were burnt away by the curse of Kutaśâdri-muni. Then came Sindu born of the *Kirâta* concubine of Angaravarma, and then his maternal uncle (*mâva*) Bâsi (=14 kings). Next came Angaravarma's daughter Suruchi, Vîravarma, Râmavarma, Siddhavarma, and 21 kings with these three names.

[Jayantika-râya, Lôkâditya, Mayûravarma, Chandrângada are familiar names. According to tradition they were Kadamba kings, but it is curious that the present author does not mention the title Kadamba, nor does he repeat the story of Mayûravarma's introducing Brahmans into Kanara. He was evidently a Brahman who did not wish to add to the importance of Jains. Bâsi is an unknown character, unless he be Hubâsiga, the Koraga who is said to have gained temporary possession of Tuluva. A Koraga is a *Kirata* (hunter), and if Bâsi be Hubâsiga, the present tradition may be taken to indicate a reluctance to repeat the sensational story of an aboriginal savage holding sway over a portion of Parasurâma's creation and to prefer making him a relation of a former king who had thus an opportunity of usurping the throne. But Bâsi's position in the succession of the kings does not support the identification, for Hubâsiga is generally made a contemporary of Lôkâditya. It is indeed unlikely that success will attend any attempt to get the blood of history from the stone of this tradition.]

Then began the era of Vikramâditya. Śâlivâhana fought with him and was driven to the south of the Krishna, where his era is universally observed. From this time the Tuluva chieftains became the feudatories of the rulers of Mysore. They were: Bhûtâla-pândya, Vidyadyumna-pândya, Vîrya-pândya, Jayavîrya-pândya, Chitravîrya-pândya, Dêvavîrya-pandya, Jayavîrya-pândya (= 7 kings). Then Bhûtâla-pândya, who was of Banta caste, having sacrificed his nephew to Kundôdara, ascended the throne of Jayantika and embraced Jainism. He was succeeded by his nephew Baddhadâsa, who was again succeeded by his niece Halli. Halli had seven daughters who fought among themselves for the kingdom, and having destroyed one another were born as devils and troubled the people!

[There are no means outside tradition of determining whether

there ever was such a person as Bhûtâla-pândya, the alleged founder of the nephew-inheritance custom. There were chieftains in Tuluva who affected the title or name of Pândya, but its adoption might have been as much due to individual fancy as to its being a family designation. The colossal statue at Kârkala was erected by one Vîra-pândya, son of Bhairavêndra, in Ś. 1353. A Pândyappa Wodeyar made a grant to a *basti* in Ś. 1514. These chieftains apparently belonged to the Bhairâsu (Bhaira-arasu) Wodeyar dynasty. These Wodeyars had come from the north, and they contracted marriage relations with the chieftains of North Canara and other places. It is not likely, therefore, that they were themselves followers of the Banta custom. If Bhûtâla-pândya was a real historic personage, the utmost that can be gathered from the tradition seems to be that being perhaps the nephew of his predecessor on the throne he was interested in encouraging the people to believe that nephew-inheritance was a divinely—or rather, as it was enjoined by Kundôdara, demoniacally—sanctioned custom. He might have made attempts to secure as wide a currency and sympathy for the practice as possible. But it is not unlikely that Bhûtâla-pândya is a fictitious name suggested by the *bhûtas* worshipped by the observers of the custom and the Pândyas of Madura, whose aid had to be invoked to represent the custom as having been introduced by some powerful ruler. Why some of the chieftains of Tuluva called themselves Pândyas cannot be made out, unless it be that if Bhûtâla-pândya's story was popular in their time they thought the title would magnify their importance. That Bhûtâla-pândya came from the Pândya country, and, landing on the coast of Kanara reduced the district to submission in 1252 A.D., is a view which, I am aware, is influentially supported (see among other works Wilks' *South of India*, I. 152 ; Hunter's *Gazetteer*, Art. 'South Kanara'), but it seems to be based ultimately on a tradition which attempts to account for a custom in a way which no scholar can regard as anything but absurd. It has indeed been pointed out that the Pândyas were not in sufficient power in 1252 to have despatched a fleet necessary to effect the conquest of such a distant land as Kanara. The date, however, is not destructive of the theory, for although 1252 was the year given to Buchanan by his informant at Bârkûr, tradition is by no means consistent as regards Bhûtâlapândya's date. In one account the hour of his coronation is given with great show of accuracy as Ś. 1, the year being *Iśwara*, month *Mâgha*, day Friday, the third day of the bright half of the

lunar mouth, and the hour *Uttarâbhâdrâ nakshatra, Vrishabha lagna!* In the present MS. his date is Ś. 260. It is the questionable form in which the story appears that detracts from its credibility. The seven daughters of Halli may be the same as the seven daughters of the last of the Bhairâsu Wodeyars spoken of in other traditions. Their demonification is truly characteristic of Tuluva folklore. Its author was very likely a Brahman, but he knew how to adapt his art to his surroundings. It is remarkable that Bhairâsu Wodeyars are not mentioned in the present account, probably because they were Jains.]

Then Suratâla of Jaina caste reigned at Śankeranârâyana for six years. He had no sons and the country became subject to nine Yavanas reigning at Ânegondi and afterwards to thirteen rajahs reigning at Pinegondi. The details regarding these kings are not at hand!

[*Surtâla* is evidently a corrupt form of *Sultan,* which occurs in Kanarese works (*e.g., Chennabasava Purana,* I. 19). In the account given to Buchanan at Udipi he was called Mahammad Surtâla, a *mleccha* spy who visited the whole country as far as Râmêśwaram and returned to Ânegondi. As the word *mleccha* is applied to all who do not pay homage to the Brahmanical religion, our author with his strong anti-Jaina prejudice makes the Muhammadan a Jaina! Śankeranârâyana is a sacred village in the northern part of South Canara, but it may not be true that any Sultan reigned *there.* It may, however, be noted that when Ibn Batuta visited the Kanara coast in 1342 he found a Muhammadan ruler at Honâver by name Jamâl-ud-din Muhammad Ibn, who paid tribute to Hariappa or Harihara of Vijayanagara. The Muhammadans there were at that time pretty numerous and respected. It is not therefore impossible that there should have been a Muhammadan ruler in Kanara shortly before the rise of the Vijayanagara dynasty. The tradition of Surtâla probably mingles a remembrance of Malik Kafur's famous career of conquest down to Ramêśwaram with the reign of some Muhammadan chieftain in Kanara who called himself a Sultan, or more probably with one of those Sultans above the Ghats with whom the Vijayanagara kings had so much trouble. A dare-devil sort of man is even now called in Kanara by the by-name of Surtâla. The Yavanas of Kanara tradition are undoubtedly Muhammadans. Harihara, the Vijayanagara king, is said to have "caused the days to appear cloudy to the tear-blinded wives of Yavanas." Pinegondi is Penukonda. In the

account given to Buchanan at Udipi, Penukonda is represented as an earlier kingdom than Vijayanagar, and Hukka and Bukka, the founders of the latter, are said to have been the servants of a Penukonda officer.]

Then Vidyâranya established a throne at Ânegondi for Hukka and Bukka, and called them Atchuta (!) and Krishnarâya. These were followed by Harirangarâya, Virûpâksha-râya, Dêva-râya, Râma-râya, Virûpâksha, Vittalarâya, Mallikârjuna-râya, Râma-râya, Virûpâksha-râya, his nephew Venkatapati-râya, Śrîranga-râya, Râma-râya(= 14 kings). Then there were Śrîranga-râya, Venkatapati-râya, Dêvâ-râya, Muddu Venkatapati-râya, Râyappa-râya, Timmappa-râya, Râma-raya, Siddha Venkatapati-râya, Chikka Venkatapati-râya, his son Siddha Venkatapati-râya, Chikka Venkatapati-râya (= 11 kings). Tho last had no legitimate male issue, and gave the throne to Dêvarâya, one of his three sons by a Kuruba concubine. But Chikka Venkatapati-râya had a dispute with the Ikkeri rulers. For two years after his death no real king was acknowledged. Dêva-râya then consented to excuse the *choutha* payable by Ikkeri and his sovereignity was then acknowledged. He was succeeded by his younger brothers Vijaya and Ânanda-râya. These Kuruba kings had no male issue. A girl of that family was wedded to Râmanta-râya of Kumble (in Tuluva), who had gone above the Ghats to carry on a quarrel with the Ikkeri rajahs. Râmanta was thus crowned. He was succeeded by his nephew (*aliya*) Dêsinga-râya of Chola, his son Prahuda-râya, Vîranarasimha, Narasinga-râya of Pâlya, Atchuta, Sadâśiva, Râma-râya and Krishna-râya(= 9 kings).

[The only merit about this list of kings is that most of the *names* in it are real. Some of them are repeated to make up a sacred number, and the kings are put together higgledy-piggledy. The transformation of Harihara into Hariranga seems to be the work of some Vaishnava hand, and the Sanskritised appellations of Hukka and Bukka as Atchuta (instead of Harihara) and Krishna are evidently due to the same cause. The story of the Tuluva king being crowned at Vijayanagara is not new, but it is not known how far it is true. No over-lords are better remembered in Tuluva than the Vijayanagara kings. The Brahmans know them because of the grants made to their temples, especially by Dêva-râya and Krishna-râya. The Sudras are not learned enough to possess written works about them. But in the *Song of the Twin Billava Devils,* which was once sung to me by a devil-dancer, a hunt is

described for which, the *pârdene* relates, dogs were brought all the way from Ijânagara. By *Ijânagara* I have no doubt is meant Vijayanagara, although the devil-dancer knew nothing more about the word than that he "was taught to repeat it so."]

When the Ânegondi or Vijayanagara kings were ruling, Choulu Gouda and Bhadra Gouda were born in Keladi. They obtained through Îswara's grace the swords called *nâgamuri* and *sidilu-muri*, and becoming Nâyakas under Vijayanagara acquired nine lakhs of circles of territory above the Ghats and as many below the Ghats, and founded the Governments of Ikkêri and Bedarûru. The rulers of this dynasty were:—Chaddappa Gouda or Choulappa Gouda, Bhadrappa Gouda or Sadâśiva-nâyaka, Dodda Sankanna-nâyaka, his son Chikka Sankanna-nâyaka, his son Râmarâja-nâyaka, his son Venkata-nâyaka, Vîrabhadra-nâyaka, Śivappa-nâyaka, Venkappa-nâyaka, Bhadrappa-nâyaka, his son the mad Sômaśêkhara-nâyaka, Chinnammâji, Basappa-nâyaka, Sômaśêk-hara-nâyaka, his grandson Basappa-nâyaka, his younger brother Basappa-nâyaka, his son Bûdi Basappa-nâyaka, his wife Vîram-mâji. She, being a woman of bad character, attempted to take the life of her adopted son Basappa-nâyaka. He however escaped to Mysore, brought an army from there to fight with Vîrammâji. She escaped with all the treasure. Hyder, who had come with the army, captured Ikkêri and confined Basappa-nâyaka. The rule of this dynasty of eighteen kings came to an end on *Mâgha śuddha* 2, *Chitrabhânu* year.

[This list is much better than the list of Vijayanagara kings, although a comparison of it with the genealogical tree of the Ikkêri kings given in Sewell's *Lists of Antiquities* will show that no thorough reliance can be placed on the traditional account. *Buddhi* Basappa-nâyaka seems to be nicknamed *Bûdi* Basappa in Kanara and Coorg. (See *Râjêndranâme*, p.10, where the scribe, who is believed to have written under the directions of Vîrarâjendra, Rajah of Coorg, says that Vîrammâji having caused the neck of the heir-apparent to be broken by athletes, appointed her paramour, Nambianna, to look after the government.) According to the present account, as well as according to Wilks, the assassin spared the youth, and the latter brought Hyder from Mysore. Vîram-mâji was captured and kept in confinement, but the present author does not seem to have known it. The date given in the text appears to correspond with about the middle of January, 1763.

Hyder advanced towards Ikkêri in January, but he is said to have taken the city in March, 1763.]

The *mleccha* Nawâb Hyder Ali Khan Bahadur now began to reign at Ikkêri. Afterwards he became the Vazier of Mysore and died after ruling twenty years. His son Tippu Sultan destroyed the Mysore Rajah's family and ascended the throne. He called himself Pâcchâ and attempted to spoil all castes. After reigning for sixteen years he was killed by a bullet-wound received in a war with the Company's people on *Chaitra Amavâsyâ* of *Siddhyârthi*. Since that time for the last forty-three years the Company has established a righteous government, having been victorious over the kings of all countries and giving them pensions according to their claims and taking *choutha* (tribute) from them.

[The date of Tippu's death is accurate, being reducible to May, 4, 1799.]

H. Naraina Rao.

THE DYING WIFE TO HER HUSBAND.

A Phase of Modern Indian Society.

And so I shall be gone, and thou be free
Once more, as free as in thy student days,—
Thy dear desire. Ay, so, I am thy prison,
A burden on thy soft and soaring wings,
An irksome presence thou couldst ill avoid,
Or, as thou saidst of some great painter's wife,
I am as rhyme to poet, sweet but close,
A thing not wholly ill, but best without.
In vain thy tears, for they belie the heart,
Or what's more true, the brain. I blame thee not.
Thou couldst not condescend to me, nor deem
Me of thy sphere; thine intellect refused
To yoke with me, a thing of smaller mind.
I could not see aught in those gilded books,
Thy dear companions through thy joys and tears;
And when thou wert immersed in them, thy face
Was like their page to me, all dead and dull;
I wondered oft what hidden beauty lay
In printed paper more than in my face.
Nor could I think those thoughts, thy mind's delight,

Of woman's freedom and equality,
Of earth's redemption from the ways of sin,
Of creeds conceited and their mystery,
And such great themes.
My poor head ached, yet still
I answered thee with faint and anxious smile
And some light freak of love. I could not find
Absorbing beauty in a random cloud,
A rugged landscape, or a falling star;
And thus began the gulf now ocean-broad.
Bear with me, then, the last time that I dwell,
Even for the soothing of my injured soul,
On happier days when love was yet in bloom.
Then would thine eyes turn from the weary page
To steal a glance at me; and then for hours,
As thou wouldst proudly say, the dead leaves gleamed
With my beloved face; and thou wouldst dream
Of days to be, in fancy fresh and fond,
When I would make thee happiest of the earth,
Thy books delighting me scarce less than thee,
And cheer thee in thy labours for the world,
Like some fair heroine in grand romance.
And with a beating heart I glanced at thee,
All unobserved, in wonder, awe, and love.
So passed the hours in happy reverie—
And then arrived the too-long-longed-for day
When thou wouldst press me fondly to thy heart,
And tell me of great Browning, and his wife,
A poetess sweet and worthy of his love,
And how they lived their life in noble bliss,
And how thy soul aspired to such a life
In sweet contentment and in homely joy,
With one to cheer and aid thro' weal and woe.
But me it raised not; swift as thought it passed
Like mist before my puzzled brain. Yet thou,
Thou who wert sweet as nothing was till then,
Thou who didst thrill me with unuttered joy,
And seemed an angel to my dazzled view,
Wert all in all to me; and so I loved.
Oh, happy days we passed! and had I died
Then in thy dear embrace, all had been well:

Thou hadst not felt the thorn beneath the rose,
The barren rocks and chasms on the slope
That seemed a paradise afar; nor I,
With bitter pang, beheld thy falling off.
But that was not to be. When thou didst find,
With pain and grief, how narrow, dull, I was,
Close as a coop, no better than the rest,
And at a word dissolving into tears,
Thou soughtst to lift me, but I dragged thee down.
Then came this cold indifference, though at times
Thy love, with pity stirred, returned with force
Only to vanish soon. So passed our days,
Joyless and weary, like a marriage-house
When all is done, departed all the guests.
Yet now I stand at Death's dread door, it seems
That I might prove me worthier could I live.
But all in vain; too long I tarry here;
'Tis best I go; then kiss me, kiss me, sweet,
Even with our early love embrace once more,
And let me sleep away in calm and joy.

A. M.

LITERARY NOTICES.

Macmillan's Colonial Library.

Marcella. By Mrs. Humphry Ward.

MESSRS. MACMILLAN AND CO. will receive the thanks of many an Indian reader for having once more secured for their Colonial Library a novel by Mrs. Ward, published in England by another firm. That works like hers should be put within the reach of purchasers here while they are still in the three volume stage at home is no small boon to readers who wish to be 'up to date'.

The plot of *Marcella* is simple Marcella Boyce is introduced to us as "a finished and grown-up young woman of twenty-one, the only daughter and child of Mr. Boyce of Mellor Park, inheritress of one of the most ancient names in Midland England, and just entering on a life which to her own fancy and will, at any rate, promised the highest possible degree of interest and novelty." Her father has just succeeded to the property, and she has been summoned home from a somewhat un-

disciplined art-student life in London to take her place as his heiress in the family seat. The estate has been mismanaged; the cottages on it are in disrepair; the whole property is in disorder. Marcella fresh from Socialist friendships and conscious of the force of her character determines to turn it into a Utopia. Her father—whom 'the County' cuts for fraud committed in his early days and who is indeed still a more or less disreputable person—pleads poverty. Her mother is cold. But Marcella cannot abandon her rôle, and constantly haunts the village, distributing Socialistic literature and deliberately preaching discontent to the perplexed peasants. In these visits she comes into contact with Aldous Raeburn, the grandson and heir of Lord Maxwell, a great and good Conservative nobleman who owns almost the whole county. Her beauty, her impulsiveness, her strength of character captivate him, and he asks her to become his wife. This she had contemplated almost from their first meeting, and though she did not love him she accepted his offer for the influence it would give her and the help he could render in carrying out her aims. He, however, is a real student of social questions, feels his responsibility, and cannot fall in with her crude ideas. He tries to see in their political differences no hindrance to their affection, but to her his refusal to submit to her impulsive guidance is treachery and selfish class-prejudice. The climax is reached along two converging lines. In view of an approaching general election, Raeburn stands for a neighbouring division as a Conservative. A young aristocratic connexion of his, Wharton by name, with whom his past relations were none too pleasant, stands for the Mellor Division as a Labour candidate. Though a Conservative, Mr. Boyce, out of spite against 'the County', invites him to make his house his headquarters. Thus Wharton gradually establishes a supremacy over Marcella, partly by his grasp of the topics of Socialism, partly by his power of speech, partly by his personal attractiveness. She throws herself heart and soul into his canvassing and helps him in every way. Meanwhile she begs Raeburn to stay away because his inability to agree with her jars on her. At last she allows Wharton to kiss her.

Meanwhile her Socialistic literature has completely ruined one of her protégés, a labourer called Hurd. Though Raeburn has secured him good employment, he gives himself up to poaching, acts as guide to a band of poachers from a distance in a raid on Lord Maxwell's preserves, and on their being detected shoots dead a keeper whom he had long threatened. This occurs on the night when Wharton kisses Marcella. She had intended to confess it to Raeburn and come to an understanding with him, but the excitement of the murder and her enthusiastic championship of Hurd's cause banish everything else from her mind. Though she had determined to have nothing more to do with Wharton, she secures him as counsel for the defence, and concerts everything with him. Her

breach with Raeburn naturally widens, and at last when she confesses her relations with Wharton and when he on principle refuses to sign a petition for Hurd's reprieve, the engagement is broken off.

The second half of the book carries us to new scenes. Marcella has left home after the breach of her engagement and sought change of occupation and interest in the work of nurse in a London hospital. Here for the first time she learns obedience. The self-centred goddess learns that she is an undisciplined mortal. She passes from her training in the hospital into the work of a district nurse in the slums of Soho, and takes rooms for herself and Hurd's widow in 'Brown's Buildings'. Here she learns her own impotence. The vice and drunkenness round about her teach her that social happiness is to be found not through change of conditions so much as through change of character, and that in the securing of this object political or Socialistic programmes are of less avail than patient wise sympathetic personal help.

Meanwhile she discovers that Raeburn, whose inferiority to herself she had so foolishly assumed, is regarded by all who know him as one of the most thoughtful, brilliant, promising, and tender-hearted of men. On the other hand her illusions about Wharton are dispelled. Her detection of his essential insincerity is followed by the exposure of his corruption. First a Stock Exchange job in which he had been concerned comes to light, and then the fact that he had received a bribe of £20,000 from the masters concerned in a strike which he had instigated, to betray the cause of the men.

Marcella has already discovered that she needs Love; the discoveries that she cannot love Wharton and that she had deeply wronged a noble heart when she accepted and then cast off Raeburn are the beginning of the end. After this it is only a question of time and circumstances when Marcella will be reunited to Raeburn, and that consummation is accordingly reached. Raeburn rescues her from a brutal wife-beater whose violence she brought upon herself by interposing to shield his victim. Marcella's jealousy is aroused by Raeburn's friendship with the charming little Betty Macdonald. Mr. Boyce dies and unblushingly appoints Raeburn to act as his executor. His new relationship to Marcella brings them into closer contact, and reveals to her his goodness and intelligence more clearly than ever. Betty's lover, a blundering, good-natured, overgrown schoolboy, lets Marcella know that Raeburn still loves her, and then Marcella 'gets' him by practically asking him to take her back.

This outline of the plot will show that the main interest of the book lies in the development of Marcella's character. It is one of the best elements in Mrs. Ward's books—one for which, it is true, she has had to bear much abuse—that she is concerned with the *development* of character, that she does not, as Dickens, for example, sometimes seems to do, imagine that years and changes do not affect a man. Here as in her

earlier books we see character in the making. We are taken back and shown Marcella's ancestors, her parents, her school-days, her youthful friendships—and thus can estimate more fully what she is herself and what she may be. And then as the plot unfolds, the influences of new friends, new scenes, new thoughts, maturing womanhood, produce their natural effects upon her—and her character grows. Its changing forms are most skilfully analysed, while the essence of it is clearly marked and admirably expressed. While the earlier unreality and love of posing and conceited selfishness pass away, the permanence of impulsiveness and unconventionality, masterfulness and protectiveness, is vividly portrayed.

Round about Marcella are grouped a rich variety of living characters. The strangely comprehensive knowledge of men and scenes that perhaps was the most remarkable feature in *David Grieve* is even more marvellously displayed here. Poacher and peeress, Socialist and statesman, drunkard and saint, she paints them all with the same life-likeness. Her discrimination of the village gossips is as clear as the distinctions she makes among her titled characters. These qualities imply humour, though hers is not that of large laughter but that of culture amused at foibles. As a rule even this humour is checked by an earnestness which never fails. We have throughout the sense that the authoress is struggling—wrestling as it were with the subject, realising its difficulties, but determined to overcome. The very diffuseness of the book, the attempt to be fair to all, the constant analysis of character and position, the close interweaving of the parts, even something in the very style itself—all remind the reader of effort. The work is anything but the spontaneous creation of genius. It is rather the painful birth of earnest and struggling culture. Apart from this tone, the style is rich. To make it, we feel, have gone years of familiarity with what is best in literature and art. The exactness of phraseology, the colour of the words, the balancing of the clauses, the elegant structure of the sentences, and the roll of the periods when appropriate, which distinguished *Robert Elsmere*, are as marked as ever. Some of the faults, too, which marred the earlier book appear here, though not so prominently. Here as there, we feel sometimes that the analysis is overdone; that greater conciseness would have been an improvement; that there is too frequent reiteration of opinions; that the action drags. Here as there, too, we trace a tendency to cut the knot instead of untying it. Not merely is the dénoûment reached by unconventional ways, but also the conversion of Marcella from Socialism and non-religiousness reminds one—though distantly—of the sudden and unexplained somersault of Robert Elsmere. Even allowing for Marcella's 'contradictiousness' we cannot help feeling that the change has in it something of the inexplicable. Similarly there is little to account for her adoption of the

hospital for her sphere, though this enables Mrs. Ward as in her earlier works to introduce that change of scene which always pleases or at least tends to prevent tedium.

The part played by religion in *Robert Elsmere* is played by Socialism in *Marcella.* As Robert is led from the orthodoxy of his class to what Mrs. Ward considers the truth, so Marcella gradually moves away from the crude Socialism of her early friendships and youthful impulses to the surer ground that personal influence, not any system cut and dried, is the key to social reform. And just as in *Robert Elsmere* religion was represented by men of all shades of opinion, so in *Marcella* we have each political and socialistic church or sect, so to speak, embodied in some character. The skill with which Socialists like Hallin and Wharton and Wilkins and Bennett and the Cravens are differentiated is great; and the differences of attitudes towards property are as clear in the Conservatives, like Lord Maxwell and Lady Winterbourne and Raeburn and Mr. Boyce. But just as in *Robert Elsmere* the unprejudiced would look in vain for any real guidance, so in *Marcella* we fear few will find real light on sociology. If we give ourselves up without thought to Mrs. Ward's guidance, we may in both books have a kind of vague feeling that we have come safely through the storm—she seems so confident, and we have had a long journey. But as in Goldsmith's Comedy when we come to ourselves we may find that we are really very near our starting point, and that we have spent the night in the storm for nothing. If only we could orally examine the writer! Marcella was led into Socialism by her impulses. She was led out of it by her emotions. The disgrace of Wharton apparently completes its discomfiture. But as with the lion and the man, how different the picture would have been if Mrs. Ward had been a Socialist!

It is pleasing to turn from this aspect of the book to another which all Mrs. Ward's novels possess—sensibility to the charms of English scenery. Probably no one who read *Robert Elsmere* carefully can fail to recall the impression produced by the description of the Surrey country-side. And in *Marcella* we seem to breathe the sweet country air of the quieter Buckinghamshire scenery, with its beeches, with their bare gray trunks, "the white and purple of the chalk plain," its "sounds of labour from the distant fields," and the song-birds thrilling with the spring. It is the combination of this sensibility to Nature and the appreciation of the beautiful in Art with an intense life in the conflict and turmoil of the thoughts and acts of men that makes Mrs. Ward the truly great novelist she is. For if she can show us "the untaught pangs and questionings," the tortures of mind born of social problems, she yet can lead us to the heart of all-soothing Nature.

One aspect of this book must not be passed over in silence. It is a treatment by one of the foremost women of the day of the typical woman

of the day. Mrs. Ward incidentally refers to "that altered position of woman in our moving world which affects so many things and persons in unexpected ways," and the sketch we have given of the plot will serve to show how abundantly this thought is here illustrated. Does Mrs. Ward desire to correct the error of those emancipated women who like Marcella think that to woman utopian reform is easy, that man is but to be her helper, that everything in this complex world is simple, that in every question sentiment must decide? The picture of Marcella, the creature of impulse, her training in work and in thought, her mistakes so fraught with mischief and remorse, her final reverence for and union to Aldous Raeburn, the man of thought and application, "standing mid-way in everything, speculation, politics, sympathies," surely is intended to teach the diversity of the sexes, their weakness in discord, the ruin wrought when one becomes unduly dominant, the effectiveness for good when their mutual relations are right and when there is harmonious co-operation between them.

The Raiders. By S. R. Crockett.

In estimating a book, as in estimating other things, much depends on the standard of judgment. If we were to compare *The Raiders* with the bulk of the tales and novels of the day, we might speak somewhat loudly in its praise. It is far from being one of the stories over which an hour or two may be lolled pleasantly away, but which may be read again a few months afterwards with hardly a suspicion that it is an old acquaintance. There is a force and originality about the book which takes it completely out of this too common category. It introduces the reader to a Scottish province with well marked characteristics of its own, and sets these characteristics before him with not a little vividness. What Mr. Louis Stevenson has done for bygone Highland life, what Mr. Barrie aims at doing for the life of the Central Scottish Lowlands now-a-days, Mr. Crockett wishes to do for his native Galloway. The scene is laid in the earlier part of last century, when the strong arm of the law had penetrated little more into the south-west corner of Scotland than into the fastnesses of the Highlands. There is, as usual, a tale of true love, of which the course does not run altogether smooth; and in connection with it there are sketches of rough smugglers and lawless gypsies, of old world manners and changes gradually coming on, of bloody feuds and hair-breadth escapes of many kinds. Especially there are constant reminiscences of Galloway's heroic age, half a generation before the opening of the tale, when a persecuting Government dealt out oppression and death to those who stood by truth and duty, thereby bringing no doubt retribution swift and stern upon itself but nevertheless leaving legacies of many kinds of evil which it took generations even partially to efface. Such are the things which Mr. Crockett aims at placing before the world, and he cannot be said to have failed

of accomplishing his purpose. A flavour of the western moorlands, with their memories of Kirk and Covenant, plays everywhere across his pages. Compared with the ordinary pabulum of the novel reader *The Raiders* is a book that will live and that deserves to live.

To Mr. Crockett, however, it would be but a poor compliment to judge him from such a point of view. Admirers of his *Sticket Minister*—a series of delicate sketches, not a few of which rise into regions of high-wrought yet simple pathos—are certain to feel considerably disappointed with his present more ambitious effort. It is probably premature. It is certainly not very natural. A year or two more of brooding over the perished forms of life and thought with which his sympathy is so keen, would in all likelihood have enabled the author to embody them in a form which might fix itself in the hearts and the memories of his countrymen for generations. As it is, such success as his work may attain will be only evanescent. Most of the adventures in the story are too surprising to command even that provisional assent without which there can be little pleasure for readers who try to imagine themselves living through the events which the tale they are reading sets before them. In the painting both of scenery and of character the brush is somewhat coarse and the outlines blurred. The interest is eked out by the frequent introduction of stories and pithy sayings that are already familiar to every one. Such artifices may pass with those who produce catchpenny books which seek only to amuse. They ought not to be resorted to by such as are able to see things clearly and to say forcibly what they mean to say.

It may be right to notice a provoking peculiarity of style; if for no other reason, at least because it is one that may easily be corrected. Every here and there explanations of Galloway words or other out of the way terms are inserted in the text. "He poured out of a purse a full gowpenful (double hand-ful) of golden guineas." Or again, "I was chapping (knocking) at the door of Mossdale House." It is true that the story is told after the fashion of *Esmond*, or of its more immediate models *Lorna Doone* and *Kidnapped*. It is put in the form of autobiographical reminiscences. In cases like those just adduced it may therefore be supposed that the hero of the tale puts in needful explanations as he is writing down his recollections in after days. But what is to be said to the putting in of such explanations when the exact words of a dialogue are professedly given? "'There's twa auld wives' tongues here, an 'its a'thegither useless, for as sune as the breath o' yen gaes oot, the ither yen 'll tak' up the tale, and the deevin' (deafening) will just be eternal.'" Or again:—"'Ye micht possibly hae juiked (dodged) the blunderbush and gotten time to pit in a word to satisfy your kittle honour afore he got time to load again.'" This sort of thing is frequent enough to be annoying. It is an innovation in style but very

far from an improvement. Besides, the words thus annotated in parentheses seem very arbitrarily chosen. Does any one who can understand 'a'thegither' and 'yen' need to have 'doevin'' explained to him? If 'juiked' is to have a gloss why not also 'kittle'? There are other tricks of style which call somewhat loudly for amendment.

In spite of many drawbacks the tale is however one of thrilling interest, and in some parts it is as natural as it is vivid. If we do not estimate it very highly as a whole, it is mainly because it fails to do justice to the great literary power which its author manifestly possesses.

Manual of the Administration of the Madras Presidency. Vol. III.—Glossary. Madras: Printed by the Superintendent, Government Press, 1893.

A CONSIDERABLE time has elapsed since the publication of the first two volumes of this work; but the enormous amount of labour that has been involved in the preparation of this, the third and concluding volume, largely explains the delay that has taken place in the completion of the work. The printing alone of the volume must have occupied a good deal of time, for while the page is large and the number of pages large the matter is very closely packed.

We will not attempt a criticism either of the general plan of the volume or of the way in which it has been carried out. We will give rather a general idea of the nature of the contents and of the objects aimed at by the compiler. On the title-page it is stated that the volume contains a classification of terminology, a gazetteer and economic dictionary of the province, and other information, the whole arranged alphabetically and indexed. In the prefatory note it is stated that the first object of the volume is to establish the necessary connection between the English and vernacular languages in matters where this can be most suitably done by a publication made with Government resources. In considering this connection, it is said, three difficulties are always present:—uncertain orthography, imperfect correlation between the languages, and multiplicity of synonyms even after correlation is established. It is the object of this volume to supply a definition in each case of ambiguity; and in carrying out the process etymology has been added as a necessary attendant. The second object of the volume is in conjunction with the glossary titles to supply such general information on the different heads as is either available from indigenous and local sources alone, or has been compiled by former quasi-official labours and remains now almost inaccessible. Together with the two previous volumes this volume forms a kind of gazetteer of the province; and it is the only economic dictionary for the Presidency at present available. Information is also given on many other subjects in which it appears desirable to ascertain and exhibit the native point of view; and in this connection

such matters as astrology, astronomy, customs, festivals, literature, natural history, philosophy, religion, weights and measures, have been fully and systematically treated.

An integral part of the design of the volume is an index containing about 65,000 items. Constant use of this index will be necessary when the volume is used as a work of reference; and even with this aid considerable difficulty will often be experienced, for the way in which many of the glossary titles have been selected is, to say the least, very peculiar. Another part of the design will not, we think, find general approval. This is the adoption of what is called the average Anglo-Indian form in the spelling of native words employed in English. To most people now-a-days Ramnaud, Teloogoo, Gooroo, Ammayanaickanore, Poodoocottah, Palaur must seem strange. And this strangeness is increased by another practice adopted by the compiler—that of dispensing with the use of capitals in many cases where they are usually employed. Whatever may have been gained by this departure from established usage, we cannot help feeling that the look of the volume has been considerably spoiled by it. Apart from this, however, the printing is very good; and the volume is a credit to the Government Press. One interesting point referred to in the prefatory note we will mention in conclusion. It is said that the frequent use of the volume as a work of reference can scarcely fail to bring conviction as to the truth of the main thesis advanced in the first part of Volume I.—the thesis, namely, that the Dravidians or population of Southern India form one of the world's separate and very great nations, and that the Aryan influence which has been brought to bear upon them has given only the thinnest veneer to their original characteristics and institutions.

Elements of Synthetic Solid Geometry. By N. F. Dupuis, M. A. New York and London: Macmillan and Co.

The author of the present work is already known as a writer on geometry; and a few years ago we had the pleasure of commending his *Elementary Synthetic Geometry* to the notice of our mathematical readers. In that work Mr. Dupuis showed himself to be a radical of a very pronounced type in regard to style and methods of treatment, using modern terminology and modern processes with the greatest freedom. The present work is characterised by the same originality and freshness of treatment. The propositions, for example, which form the eleventh book of Euclid's Elements will be found in the earlier sections of the book, but the demonstrations given by Mr. Dupuis generally bear little resemblance to those of Euclid. It is perhaps needless to say that they are much more concise than those of Euclid, for conciseness is a characteristic of most modern demonstrations of geometrical propositions. It is perhaps also needless to say that this work does not in general make

the path of the student easier than it has hitherto been. But it undoubtedly makes the path shorter than works on more conservative lines make it; and even if at times increased concentration of thought is required this only makes the study of the subject more valuable as a mental discipline—to those at least to whom the study of geometry is something more than an exercise of memory. We cannot say, however, that we approve of all the innovations proposed by Mr. Dupuis or of all the devices employed by him to obtain conciseness. He is overfond of definition, in which he shows less regard than he ought to show for established usage. We do not see, for instance, that much is gained by the use of the term 'planar line'; and we see no reason for the substitution of 'complanar' for the familiar word 'coplanar'. The exposition, too, though concise, is not always precise and clear. When Mr. Dupuis says that "three concurrent lines mutually perpendicular to one another are called *the* three rectangular axes of space," (italics ours) he states a proposition the predicate of which is inconsistent with the subject. In spite of such drawbacks, however, his book will be found useful and suggestive both by teachers and students. We will conclude with a brief summary of its contents.

The first part, consisting of five sections, is called descriptive geometry, and corresponds to the eleventh book of Euclid, though it includes a good deal more than that book. The second part deals with areal relations involving line segments of spatial figures; and relations similar to those investigated for plane geometry in certain propositions contained in the first three books of Euclid. The third part of the work is on stereometry and planimetry. It contains many useful results, and among other things gives Guldinus's theorems for volumes and surfaces. The concluding part of the book is on projections and sections. The first section of it forms a kind of introduction to the subject of projection, the second treats of the sections of the cone and investigates many of the important properties of the conic sections, and the third and last deals with sections of a sphere and spherical geometry.

The figure on page 192 is not very accurately drawn, but on the whole the get up of the work, which has been printed in America, is very satisfactory.

A VERY welcome addition to the Golden Treasury Series is the volume of *Selections from the Poems of Arthur Hugh Clough.* The selection includes 'The Bothie of Tober-na-vuolich', which fills about half the volume, passages from 'Dipsychus' and the 'Amours de Voyage', 'Early Poems', written between 1837 and 1847, and 'Miscellaneous Poems'.

From Messrs. Macmillan and Co. we have also received Parts 31, 32, 33, and 34 of the illustrated edition of Green's *Short History of the English People*; Prosper Merimée's *Colomba*, edited by G. Eugène Fas-

nacht; three volumes of the series of Elementary Classics; and *Needle-work, Knitting, and Cutting Out for Older Girls*, in three parts, by Elizabeth Rosevear.

NOTES AND EXTRACTS.

One of the most important documents on which the Government of Madras has recently passed orders is the Report of the Famine of 1891 and 1892 prepared by the Famine Commissioner, the Hon'ble Mr. H. F. Clogstoun.

The period of agricultural distress with which the Report deals began about the end of 1890 or the beginning of 1891, and was due at first to the failure of the north-east monsoon of 1891. This failure was most marked in Cuddapah, Nellore, Chingleput, North Arcot, South Arcot, Coimbatore, Madura, Tinnevelly, and Malabar. Over more or less extensive areas in these districts there was a serious failure of the wet crops, and the yield of the dry crops was poor. Unexpected rains during the early months of 1891 improved prospects somewhat; and during the first half of the year it was found necessary to provide relief works in only five of the affected districts, *viz.*, Cuddapah, Chingleput, North Arcot, Coimbatore, and Tinnevelly. At first, too, the opening of a few large works by the Public Works Department in addition to the ordinary public works, together with additional outlay on minor irrigation works and the grant of liberal loans for the construction of wells, was found sufficient to enable the poorer ryots and the labouring classes to tide over the distress without much difficulty. But not only was the south-west monsoon of 1891 unusually late throughout the Presidency, the rainfall under it was very scanty; and the distress which a good monsoon would have removed was prolonged and deepened. In four of the previously affected districts, *viz.*, South Arcot, Madura, Tinnevelly, and Malabar, the rainfall was sufficient to improve the agricultural prospects and to remove cause for anxiety, but four new districts, *viz.*, Kurnool, Bellary, Anantapur, and Salem, were added to the list of distressed tracts, and relief measures, which during the first half of the year had been confined to comparatively small areas, had to be extended to gradually increasing areas. The end was not yet, however, for in all the districts affected by the failure of the south-west monsoon, with the exception of Chingleput, the north-east monsoon of 1891-92 was more or less a failure. When the failure of this monsoon had become established it was found necessary to open relief works in almost all taluks of the affected districts; and the numbers employed on the works began to increase very rapidly in January, 1892. Some good showers in April considerably reduced the area of distress; but it was not until June, when there was a heavy and

unprecedented rainfall in most of the affected districts, that the numbers seeking relief began to go down. After that date the diminution in the numbers was very rapid, and by the middle of September all relief works had been closed.

It will be seen from the above that in most of the districts that suffered the distress was due to a very marked persistence of unfavourable meteorological conditions. The diagrams indicating the course of the prices of the chief food grains for the last twenty years show that the distress must have been to some extent intensified by unfavourable seasons in several districts of the Presidency during the two years antecedent to 1890. They show, too, that though prices in the affected tracts were everywhere exceptionally high during the period of distress, they nowhere touched the prices reached in the great famine of 1876-78. There can be no doubt that this was largely due to the important part played by the Bellary-Kistna and the Villupuram-Guntakal railways in steadying prices. This is a point to which in the opinion of Government the Commissioner has not given due prominence. During his tours through the affected districts in 1891 and 1892 H. E. the Governor was very forcibly impressed with the enormous benefits which railways constructed as famine protective works are capable of conferring in times of scarcity. A noteworthy point in connection with the prices of food grains in recent years is that the fall since June, 1892, has been very slow, and that prices are still a good deal higher than the average rates prevailing before 1890. It is, as the Government says, an important question whether these latter rates will be reached again, or whether, owing to a fall in the purchasing power of the rupee or any other cause, the normal rates will settle permanently at a higher level.

While statistics of the numbers that sought relief during the period of distress and the course of prices show that there must have been a great deal of distress in the affected districts, it does not appear that there was any great loss of human life that could be set down to absolute want. As the Commissioner says, there are not sufficient data on which to found accurate conclusions regarding this matter. In most of the affected tracts there was indeed a large increase in the number of deaths recorded in 1891 and 1892, as compared with the numbers recorded in the previous five years. But much of this increased mortality was due to cholera, which prevailed in most districts of the Presidency during these two years; and it is thus impossible to estimate with accuracy how much was due to the effects of the scarcity. But considering that the general health of the labourers on works and of the inmates of kitchens was everywhere good on the whole, the Commissioner thinks there is reason to believe that there was no mortality caused by absolute want. This satisfactory result is due to the timely adoption of measures of relief, the efficient manner in which operations were directed by the

Commissioner, and the very satisfactory way in which the officers under him discharged the duties assigned to them. Mr. Clogstoun's Report shows how utterly unjustifiable were the charges made against Lord Wenlock and his Government by certain self-appointed guardians of the interests of India in England. Happily, however, no vindication either of the Government or of its officials is now needed in regard to the measures taken for the purpose of relieving distress, for testimony has at various times been given by independent witnesses regarding the energy and zeal with which Government officers sought to deal with the crisis.

As regards the works provided for relief purposes the Commissioner states that preference was everywhere given to irrigation works, where such could be found suitable. In many parts of the country, however, this form of work was not available, and there the repair of roads had to be taken up instead. The expenditure on road works constituted 53 per cent. of the total expenditure on works, against 36 per cent. spent on irrigation works. Great attention was given to the construction and repair of wells for irrigation purposes, the Government being convinced that the extension of well-irrigation is one of the most effective means of preventing famine. Under the Special Well Rules loans to the amount of 36 lakhs of rupees were disbursed in the affected districts alone during the two years 1890-91 and 1891-92, and the Commissioner is satisfied that in the great majority of cases the money advanced was honestly utilised.

Perhaps the most valuable part of the Commissioner's Report is that in which he endeavours to sum up the lessons to be learnt from the experience of the two years dealt with. He is of opinion in the first place that an extensive failure of the crops of even a single year is sufficient in this Presidency to deprive the majority of landholders and the labouring classes of their ordinary means of livelihood and to make them dependent on extraneous aid, especially State aid, until the return of a favourable season. In this opinion the Government does not fully concur. It seems to be established that the poorer classes are now better able to stand a long period of scarcity than they were a decade ago; but it is obvious that their ability to tide over the distress due to a single failure of crops would largely depend on the extent of the area over which the failure took place. For the power of a community to sustain itself depends not only on the amount of money which it can spend but also on the price which it has to pay for what it has to buy.

The second conclusion which the Commissioner draws from his experience is that in providing relief works it is better to err on the side of starting them too soon than too late. He says that recent experience has confirmed him in the opinion that there is not the slightest danger of properly administered State relief works proving too attractive for any but the really needy; and he points out that any delay in starting relief works after the need for them has been recognised will, besides

inflicting real suffering on large numbers, be attended with several disadvantages. In the first place the influx of labourers is likely to be so great as to render the proper organisation of the works a matter of great difficulty. In the second place the efficiency of the labourers will be reduced by any suffering they may have undergone before joining the works; and lastly, the cost of gratuitous relief will be proportionately increased.

The third lesson which the experience of the recent scarcity teaches is that works started for the relief of distress should provide employment from the very commencement not merely for able-bodied labourers but for all who are willing to work, whether they are able to turn out a fair day's work or not. During the recent distress in Ganjam works were opened at a sufficiently early date, but because employment was given only to the able-bodied it became necessary afterwards to give gratuitous relief on a large scale. Of course it will generally be necessary to give some gratuitous relief; and the Commissioner holds that it is of great importance that kitchens should be opened contemporaneously with large works. Experience shows that this form of relief is not likely to be abused; and the fact that during the recent distress the numbers gratuitously relieved bore a small proportion to the number on works is a pretty true indication that labourers generally prefer work to idleness.

Regarding the form in which gratuitous relief should be administered the recent period of distress has little to teach. It was found possible everywhere to confine gratuitous relief to the distribution of cooked food, but the numbers of the destitute who were absolutely unable to work were everywhere limited. In view of previous and more trying experiences the Commissioner is of opinion that though the distribution of food in kitchens or in camps may be made the chief mode of affording gratuitous relief, it would be impossible to trust to it entirely. He holds, therefore, that it is necessary to make provision in the Famine Code for the distribution of gratuitous relief in the form of grain-doles. He is of opinion also that some provision should be made for giving small grants to children accompanying their parents to relief work but too young to earn anything for themselves. He says that during the past famine mothers almost invariably insisted on having their food with their children rather than let them go to the relief houses.

As regards the mode of providing relief work the Commissioner is of opinion that the system of task-work which proceeds on the principle of tasking labourers according to their capacity and limiting the wages paid to them to what is sufficient for their subsistence, is to be preferred to the system of piece-work. The task-work system involves the employment of a larger supervising staff than the other, but it ensures employment and a sufficiency to all who are willing to work, at a cost to the State which is very nearly proportional to the extent of the distress. And so much experience has been gained in the organisation of works

on this system and in managing and controlling them that with a reasonable supervising staff little more difficulty exists in carrying them out than is experienced in ordinary contract work. Moreover, the Commissioner is satisfied that works organised on this system can be made very strict and even severe tests of the necessities of those who resort to them.

There are many other important points dealt with in the Commissioner's Report, but we will refer to only two. Mr. Clogstoun is strongly of opinion that in regard to the conduct of relief works it is much better to lay down binding rules than merely to give 'hints' as is done in the Madras Famine Code. His experience of the past period of distress and of the great famine in Kurnool has convinced him that it is possible to form a code of rules for the management of most of the operations of relief, which can be absolutely followed under nearly all circumstances, and that such a code would be of enormous convenience to all officers entrusted with the opening of relief works. He is also of opinion that wherever labour can be usefully employed in the storing of metal and gravel along existing roads the supervision of the works can be safely entrusted to revenue officers. In the majority of cases during the recent distress he was satisfied with the arrangements made for allotting, measuring, and recording the work of the different gangs, and for enforcing suitable tasks; and this not less in regard to works carried out under the supervision of the revenue authorities than in regard to those carried out under professional supervision.

Altogether Mr. Clogstoun's observations and recommendations are of very great value; and the Government has promised that they will receive due consideration in connection with the revised Famine Code soon to be issued.

SOME interesting items of information are contained both in the Report on the Administration of the Government Botanical Department and in the Report on the Administration of the Government Cinchona Department. In January last a Madras firm wrote to the Government Botanist asking where India-rubber could be obtained in large quantities for commercial purposes. They were informed that beyond an inferior kind which is produced in the Wynaad and Malabar no rubber is produced in the Madras Presidency; and that their best plan would be to address the Conservator of Forests, Assam. A specimen of rubber from trees in the Wynaad was, however, sent to them. This they forwarded to their agents in London, who reported very unfavourably upon it. In the beginning of the year the rubber trees in the Barliyar gardens were tapped, but with very disappointing results. Both trees operated upon are now large, one being over twelve years old and the other over sixteen; and in order to settle once for all the cause of failure the Government Botanist has asked for the services of an expert rubber-tapper.

The rubber obtained from the younger tree, though very meagre in quantity, was found, when purified by Mr. Hooper, to be of very fine quality.

The distillation of blue-gum oil in the Government Gardens has been practically given up, since the oil is now manufactured by private persons in quantities sufficient to meet the demands of the Medical Stores Departments of Madras and Bombay as well as the requirements of private firms. A sample manufactured by Mr. Wallace was sent to the Imperial Institute, and submitted by the authorities of the Institute to two well-known London firms, both of whom reported favourably on the quality of the oil. One of them, however, pointed out that its dark colour would be likely to have an adverse effect on its sale.

The attempts that are being made in connection with the Botanical Department to cultivate ipecacuanha do not seem to be proving altogether successful. Less difficulty is being experienced in growing the *Erythroxylon coca.* Mr. Lawson says that the plant fruits freely and can be grown from cuttings; and that in a very few years a large area could be placed under cultivation. A small quantity of the hydrochlorate of cocaine was made some years ago by Mr. Hooper; and a sample was sent to Dr. Drake-Brockman, who reported on it favourably. But though the *Erythroxylon coca* could be grown on the Nilgiris, Mr. Lawson thinks its cultivation would not prove remunerative to planters. In the first place very little of the drug cocaine is used, and secondly, an enormous quantity of leaf is required to produce one pound of it. In the year under review nearly 200 lbs. of dandelion root were supplied to the Bombay Medical Stores Department. The roots were collected from wild plants; but this season about half an acre of land is to be planted with seedlings which have been raised in the Government Gardens. A considerable quantity of jalap was sold in the year under review.

The most interesting part of the Report on the Administration of the Cinchona Department is Mr. Hooper's account of the analytical work done by him. In the year under review Mr. Hooper examined among other things the balls called *sonte soru*, which are used by the fishermen in the north end of Madras for the manufacture of an alcoholic liquor. These balls have been supposed by some to be natural seeds or the fruits of some tree, but they are really made up of starchy grains enclosed in a hard coating of flour. When the contents were examined under the microscope the starch granules appeared to be small and angular, like those of rice, and the branching mycelium of some kind of fungus was observed. The balls had a slight malt-like odour. The action of a body allied to diastase was detected, from which, since diastase is found in germinating grains, Mr. Hooper infers that the makers of the balls must have been acquainted with the malting process, and that the seeds

used must have sprouted before being used. An organism also was found to be present, which, like yeast, induced alcoholic fermentation in a solution of sugar; and a mixture of the powdered balls with sugar and warm water yielded a spirituous liquor and disengaged bubbles of carbonic acid gas. The composition of the balls is kept a profound secret by the makers; but the way in which the balls are used in the manufacture of alcoholic liquor is known. They are mixed by the hand with a certain proportion of boiled rice which has been allowed to cool by being spread on mats, and then exposed to the air for two or three days. The mixture is put into pots and water poured on it. In the course of a day or two fermentation sets in, and a liquor is produced containing as much alcohol as ordinary beer. This liquor is much cheaper than toddy, with the sale of which it seriously interferes.

Mr. Hooper was appointed by the Indian Hemp Drugs Commission to examine and report upon several samples of the drugs collected by the members of the Commission while on tour. The results were reported to the Commission, and will no doubt be made public soon. A few facts only are given in the present Report. A systematic analysis of bhang, ganja, and charas from different parts of India had not before been attempted. Mr. Hooper found that the active principle of these drugs resides in a resin, and that the proportion of resin in each determines to a large extent the activity of the drug. On an average bhang yields 10 per cent. of resin, ganja, 20 per cent., and charas, 40 per cent. Charas is thus the strongest drug made, and it is used in North India only. Ganja varies very considerably in composition; and the higher priced ganjas always contain more resin than those of inferior quality.

The output of quinine during the year under review was comparatively small; but as it is probable that a new market for the drug will be found in Burma it may be expected that the output will be greater next year. The attempt to popularise the drug among the poorer classes by the issue of quinine powders seems to be meeting with much success. The number of powders indented for in the year under review was more than double the number for the previous year. With the approval of the Government of India, sanction has been accorded for the introduction, as an experimental measure, of a scheme for the sale of quinine packets through the agency of post offices. For the present the scheme is to be tried in the Ganjam, Vizagapatam, Cuddapah, Kurnool, and Malabar Districts; but it will be extended to other districts if the present experiment is successful. The packets are to be sold at a rate as nearly as possible equal to the cost price.

An English translation of the Pope's Encyclical on the subject of Reunion was published as a supplement to a recent issue of the *Bombay Catholic Examiner*. His Holiness begins by expressing his satisfaction

at the many tokens of love and devotion which he received from all parts of the world throughout the whole of last year—the jubilee of his ordination to the Episcopate. He then states that in spite of these many tokens of love and devotion there was much wanting to his complete and solid comfort. For he could not forget the great multitude who took no part in that unanimous display of active Catholic sympathy—"some because they were entirely unacquainted with the wisdom revealed in the Gospels, and others because, though Christians in name, they refused to accept the Catholic Faith. Thinking of this and reflecting on his own advanced age he deemed it right, following the example of the Master, to call upon and incite all men without distinction of race or locality, to enter into the unity of the divine faith." And first he directs his thoughts to "those people, the most miserable of all, who have either not received the light of the Gospel at all or have lost it through negligence or the remoteness of their position." He next turns to those who during the progress of ages became separated from the bosom of the Church. He entertains the favourable hope that it will not be long until the Eastern Churches, distinguished for their ancestral faith and ancient glory, will return whither they departed. He specially addresses himself to the inhabitants of Slav countries. "With no less charity" does the Pope look to the peoples whom at a more recent date a certain and unusual change in the times and in the affairs of men separated from the Roman Church. Lastly his Holiness addresses himself to "those whom the profession of the Roman faith makes subject to the Apostolic See, as it holds them united to Jesus Christ." He warns these of increasing perils on all sides, exhorts them to draw inspiration from the instructions which he himself has addressed to Catholic nations, and commands them above all to make it a sovereign law to conform, trustfully and unreservedly, with good heart and ready willingness, to all the Church's teachings and prescriptions.

We can well suppose that in calling upon all men to enter into the unity of the divine faith his Holiness was prompted by feelings of charity and love; but we find it exceedingly difficult to believe that the Pope has so little knowledge of human nature as to think that his appeal is at all likely to bring about the desired result. When reconciliation is effected there is usually advance from both sides. But Leo XIII. will advance not a step. The Eastern Churches, he says, are separated from the Roman Church by no great differences: yet the only way in which these differences can be removed is by the Eastern Churches giving up their peculiar doctrines and acknowledging the supreme power of the Roman Pontiffs. An invitation issued for acceptance on these conditions is not likely to be very cordially welcomed. Nor will Protestants feel drawn towards Rome because the Pope tells them that the Church of which he is the head is the Church founded by Christ, though they can

believe with him that the Church is a perfect Society whose mission and rôle are to infuse into mankind Gospel precepts and teaching, to safeguard moral integrity and the exercise of the Christian virtues, and thus to lead all men to that heavenly happiness which is offered to them. They will not be persuaded that the Reformation was all a mistake because it is pointed out to them that the liberation of conscience has engendered contradictory opinions and the multiplication of sects, and that through failure to observe primitive tradition they have through various erroneous steps glided into novelties. And many of the more intelligent of them will have their respect for Leo XIII. lessened by the attitude which he has taken up in regard to the critical study of the Bible. Altogether, there is little in the Encyclical at all calculated to draw within the Roman faith those who are now outside. If there is ever to be a reunion of Christendom it will have to be effected on different lines from those along which Leo XIII. looks for the re-establishment of the concord of the Early Church.

In the death of Mrs. Satthianadhan, which occurred just before the last number of the Magazine was issued, the Native Christian community has sustained a loss that will not be readily repaired. For, as many of our readers know, Mrs. Satthianadhan possessed intellectual and literary gifts such as belong to few even of her countrymen and to fewer still of her countrywomen. Her two stories of native life, which we have had the privilege of publishing, show that her powers of observation both of persons and of places were very exceptional for a native of India, and that her powers of reflection were no less noteworthy. Her analysis of character was subtle and searching; and she displayed considerable insight into the working of the human mind, especially as it is seen under the influence of deep emotion. She loved to depict nature; and some of her descriptions of natural scenery are characterised by true poetic sensibility. In spite of the difficulty of writing in a language that was always to some extent strange to her, she could give vigorous expression to her thoughts and feelings; and both in *Saguna* and in *Kamala* there are not a few passages of striking beauty and power.

Mrs. Satthianadhan's death is a loss to the whole educated community, but the example of her short life is a heritage whose value, we trust, will be appreciated in the years to come.

COLLEGE NOTES.

MR. P. RAMA RAO, B.A., has been appointed to the Tutorship left vacant, as was intimated last month, by the resignation of Mr. E. J. John. Mr. Rama Rao has been already for some time in the service of the College. Permanent arrangements have not yet been made for the work of correcting exercises in composition and translation in which he has hitherto been engaged. In the meantime, however, the duties of his former post are being attended to by Mr. M. Upendra Pai, B.A.

AN undertaking has been in progress for some time which ought greatly to benefit the Cricket Club and to be a prelude to decided progress in the cultivation of athletic exercises among the students. I mentioned some time ago that the use of a part of the Monument Esplanade has been kindly granted us by Government. On a portion of the ground thus set apart, a proper cricket pitch has been laboriously made at very considerable expense. The work seems to have been well done, although it has not yet been tested by actual use. There has been great difficulty and also delay in getting it completed. Operations had to be carried on in the dry season,—and it has been an exceptionally dry one until recently. At the time when I write, delay is arising from exactly the opposite cause. The recent rains have hindered the contractors from giving the last touches to their work, and of course actual use of the cricket field is impossible until it has hardened up again. Very soon, however, possibly before these Notes are published, the members of the Cricket Club will have their new possession handed over to them, and I hope that the Club will rightly value the facilities that it will henceforward enjoy and will take the fullest possible advantage of them.

A SPECIAL meeting of the Football Club deserves to be briefly chronicled. It was held on the 23rd of August for the purpose of bidding farewell to Mr. K. Chandy, the vice-captain of the Club, and of congratulating him on his appointment to an Assistant Commissionership in Mysore. The President, Mr. Kellett, was in the chair. Mr. Chandy was presented with some useful volumes in token of the Club's appreciation of his services. Mr. S. Kanakachellam was appointed to succeed him as vice-captain.

THE Secretary of the Committee appointed to make arrangements for the Christian College Day asks me to intimate that the Committee wishes to receive at least three weeks previous notice of any motion which it is intended to bring forward at the Conference to be held on the next

occasion of the celebration of the Day. The request seems to me a very reasonable one. I daresay that I shall be able next month to announce the exact day on which the celebration is to be held this year.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE weather in Madras during August was decidedly abnormal. The mean barometer for the month was 0·034 inches below the average, the mean temperature was 1° in defect, and the mean wind daily velocity was only 146 miles, against an average of 174. The most striking feature, however, was the very heavy rainfall of 13·24 inches, against an average of 4·56. Though this rainfall was spread over 21 days, no less than 8·14 inches of it fell between the 26th and the 31st. The greatest August fall recorded at the Madras Observatory is 14·23 inches, of which half fell on one day, in 1806; and the next heaviest till now 10·79 inches, in 1892. There is a popular belief that heavy rain at this season is apt to be followed by a deficient monsoon, but the statistics available certainly do not bear this out. The following table shows the rainfall for August, and for the last three months of the year in each year since 1803 in which upwards of 8 inches have fallen in August.

Year	August	October—December
1806	14·23	41·90
1826	9·58	37·91
1831	9·50	19·47
1836	9·00	29·17
1841	8·66	32·24
1847	9·71	57·13
1887	8·67	49·88
1888	8·09	41·49
1892	10·79	12·30

The average fall for the last three months of the year is 29·49 inches, so that in only two years out of the nine was the monsoon rainfall sensibly below the average, and only in 1892 was the deficiency serious, while in five years the fall was largely in excess of the average.

The cause of the abnormal rainfall, as shown by the *Indian Daily Weather Charts*, was two-fold. The Bombay branch of the monsoon current fell off very much in strength and the current was then deflected much to the southward of its ordinary path, and almost at the same time an area of low pressure—shallow but of considerable extent—was formed in the northern half of the Bay of Bengal. The conditions were in fact very similar to those existing towards the close of August 1892.

THE British Association met this year at Oxford after an interval of no less than thirty-four years since its last meeting there. It was peculiarly appropriate that it should have met there this year, as it is the sexcentenary of the death of Roger Bacon, the Oxford monk who was the true forerunner of his greater namesake in the application of inductive methods to the study of nature. The Marquis of Salisbury, who presided over the meeting, recalled in his opening address the circumstances under which the last meeting was held. In the previous year Darwin's *Origin of Species* had been published, and the controversy to which it gave rise was increased tenfold by the violence of the encounters which took place at the British Association meeting between the rival champions of the old and new learning. As Lord Salisbury pointed out, the feeling which prevails now is remarkably different. The mental sciences no longer resent the claims of the younger sciences of observation, and religious apprehensions are no longer excited by the attempt they make to penetrate the mysteries of nature.

LORD SALISBURY disclaimed having the ability to give in his address an account of the more recent developments of some branch of science, as so many former Presidents had done, and said that he would devote his address to a survey not of our science but of our ignorance. In doing this, however, he showed that he had himself a remarkably wide acquaintance with the scientific questions of the day, and he dealt with them in such a way as to make very manifest how great have been the advances which have been made in our knowledge of nature in recent years. As instances of the obscurity that still hangs over problems which the highest scientific intellects have been investigating for several generations he selected the elements, the ether, and Life.

IN discussing the last of these unsolved problems he pointed out that two of the strongest objections to the Darwinian theory still retain all their force. For the purpose of this theory it would seem necessary to assume that organic life must have existed on the globe for more than a hundred million years, but, as Lord Kelvin has shown from the rate at which the earth is cooling, the temperature of its surface must then have been so high that organic life could not possibly have existed. The other objection he stated in the words used by Professor Weismann in resisting it, *viz*:—"We accept natural selection not because we are able to demonstrate the process in detail, not even because we can with more or less ease imagine it, but simply because we must—because it is the only possible explanation that we can conceive." It was, of course, beyond the scope of Lord Salisbury's address to show how fruitful this theory had proved as a working hypothesis, but he protested with justice against the utterly unscientific position taken up by Professor Weismann,

quoting in conclusion the memorable words of "the greatest living master of natural science among us, Lord Kelvin":—"Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler."

PROFESSOR A. W. RÜCKER, who presided over the Mathematical and Physical Science Section, devoted the first part of his opening address to a sketch of what was being done to promote the study of Physics, and made the welcome announcement that the Physical Society had determined to undertake from the beginning of next year the publication of a monthly pamphlet containing abstracts of all the papers which appear in the principal foreign journals of Physics. He then proceeded to discuss some of the questions in the practical and theoretical study of terrestrial magnetism to which Dr. Thorpe and he had their attention drawn during the minute magnetic survey of the United Kingdom on which they had been engaged for the past ten years. He said that he had little doubt that the instruments at present used for measuring Declination and Horizontal Force are affected with errors far greater than the errors of observation. The magnetometers which they employed were frequently compared with the standard instrument at Kew, and it was found that the instrumental differences which affect the accuracy of the Declination and Horizontal Force measurements are from five to ten times as great as the error of a single field observation. The dip circle, on the other hand, which two generations ago was so untrustworthy, was, in their experience, the most satisfactory of the absolute instruments. It had also been found that there were serious differences between the standard observatory instruments themselves. It would, therefore, be necessary to ascertain to what extent the instruments are comparable before drawing conclusions from the minor differences between measurements of secular or diurnal change made in the observatories.

Two causes of regional and local disturbances had been suggested, *viz.*, earth currents, and the presence of visible or concealed magnetic rocks. These theories are not mutually exclusive, and both causes of the observed effects may coexist. Professor Rücker, however, stated that his experience had led him to the belief that the presence of magnetic matter, magnetised by induction in the earth's field, is the principal cause of the existence of the magnetic ridge-lines and foci of attraction which for so many years they had been carefully tracing. They had

found that every great mass of basic rock, by which the needle is affected at considerable distances, attracts the north-seeking pole. Now Captain Creak had shown that the same statement is true of those islands in the northern hemisphere which disturb the lines of equal declination, while islands in the southern hemisphere attract the south pole. The theory of earth currents would require that round the masses of visible basalt, and round the islands investigated by Captain Creak, currents, or eddies in currents, should circulate in directions which are always the same in the same hemisphere, and always opposed on opposite sides of the equator. For this supposition no satisfactory explanation was forthcoming, while, on the other hand, these disturbances are immediately explained if we suppose that they are due to magnetic matter magnetised by induction.

One of the strangest customs of the British publishing trade is that of issuing new novels in three volumes at the price of a guinea and a half, and it is extraordinary how it has managed to survive the many attacks that have been made upon it. There seems now, however, to be some likelihood of a change. The circulating libraries, which it may be assumed are nearly the only purchasers of new novels in their original form, have been moving for a cheaper book in two volumes. Their aim seems to be to bring down the price but not to bring it down so far that the general public will be tempted to buy it rather than borrow it from a library, for they have proposed that authors should agree not to bring out a cheap edition for at least twelve months. The Council of the Authors' Society, which has been considering the proposals of the libraries, has passed the following resolution in favour of the discontinuance of the present system :—

"The Council, after taking the opinions of several prominent novelists and other members of the Society, and finding them almost unanimously opposed to the continuance of the three volume system, considers that the disadvantages of that system to authors and to the public far outweigh its advantages ; that, for the convenience of the public, as well as for the widest possible circulation of a novel, it is desirable that the artificial form of edition produced for a small body of readers only be now abandoned; and that the whole of the reading public should be placed at the outset in possession of the work at a moderate price."

It will be seen from this that the Authors' Society does not take quite the same view of the case as the libraries, and there can be little doubt which view the reading public will support.

An announcement by Messrs. Sampson Low, Marston, and Company seems to indicate that this movement against the three volume form is

not going to be as barren of results as previous attacks have been. It runs as follows :—

"Messrs Sampson Low, Marston, and Company beg to announce that in consequence of the Circular issued by the principal Librarians, with the terms of which they find it not quite practicable to comply, they have decided in future (except in occasional special cases) to avoid the publication of novels in three volumes, and to produce original novels at once in the popular one-volume form. Although this decision is not quite in accord with the proposal contained in the Circular above referred to, seeing that original novels will thus be available for sale to the public at the same time that they will be issued to their subscribers by the Lending Libraries, Messrs Sampson Low and Co. have yet good reason to know that this method entirely meets with the approval of the Librarians, and they look with confidence to the cordial support of the Trade and the book-buying public in this venture.

The first issue will be the new work by Mr. R. D. Blackmore, author of *Lorna Doone*, &c., the title of which is *Perlycross : a Tale of the Western Hills*. This work will therefore be issued on the 15th inst. in one very handsome volume, cloth extra, price six shillings. This important work will be followed by Mr. Wm. Black's new novel *Highland Cousins*, and others which will be announced in due course. In these instances a limited edition in three volumes had been printed before the Librarians' Circular appeared; these editions will be issued simultaneously with the one volume. Readers will therefore be able to make their choice of borrowing in each case the three volumes, or of buying or borrowing the one volume. It will be obvious that in order to be successful the price of six shillings a volume must be maintained; therefore no cheaper edition will be published for at least eighteen months or two years."

Now that one prominent publishing firm has led the way others will doubtless follow, and if readers show that they prefer buying one volume at once to waiting till they can borrow the three volume edition it may be expected that even 'limited editions' in three volumes may soon cease to appear. It is to be hoped that the resolution not to publish cheaper editions for two years will not interfere with the growth of the excellent Indian and Colonial Series to which at present new books are constantly being added.

London publishers are rapidly realising that India is a field for their enterprise which is worthy of special attention. Messrs. George Bell and Sons have recently entered the Indian market with a series of English classics and other books specially prepared for Indian students; and like Messrs. Macmillan and Messrs. Longmans they are issuing an Indian and Colonial Series of standard literature and fiction. Our readers will be glad to learn that they have decided to open in Bombay a depôt, with a sample show-room, where the best and newest educational books and school appliances can be seen and obtained without delay. In addition to supplying their own publications, Messrs. Bell and Sons

will act as sole wholesale agents for Messrs. George Philip and Son, for Messrs. Whittaker and Co., for Messrs. Deighton, Bell, and Co., for the Cambridge University Press, for Messrs. Novello, Ewer, and Co., and for Messrs. Negretti and Zambra, the well known scientific instrument makers.

THE next volume of the 'Rulers of India' series will be Sir Auckland Colvin's Life of his father, the late John Russell Colvin, Lieutenant-Governor of the North-West Provinces. According to the *Athenæum* it is said that this book will throw a new light on the events and the circumstances of the first Afghan War. Sir Auckland Colvin has had access to the private correspondence of Lord Auckland during the whole period covered by the War—materials which are now for the first time made known to the public.

THE *Athenæum* announces that the Hon. G. Curzon's new book, *Problems of the Far East*, will deal with the first part of Mr. Curzon's studies and travels in the Far East, in Japan, Corea, and China, and will be an attempt to examine the political, social, and economic conditions of those countries, and the part played by them in international relationships. The chapters devoted to Corea in particular will contain an account of the political status of that kingdom which should be of special interest now that Corea is attracting so much attention. Mr. Curzon's discussion of similar problems affecting Tongking, Annam, Cambogia, and Siam, that is, the countries of the Indo-Chinese Peninsula, will be contained in a later volume.

IN view of the important place that coins hold among the comparatively scanty materials for a knowledge of Indian History, a suggestion made by Mr. W. Theobald in a review in the *Academy* of *The Coins of the Mogul Emperors* is worthy of consideration. It is that the Government of India should appoint a numismatist on a salary of 500 or 600 rupees, who should travel about the country and purchase any valuable coins that may be discovered in the bazaars or elsewhere. As Mr. Theobald points out, the longer such work is postponed the more difficult it will be and the greater the probability of valuable historical records finding their way into the melting pot. What can be done by a single individual even when hampered by other work *The Coins of the Mogul Emperors* proves. It is the first instalment of a catalogue of the collection of coins which was made by Mr. C. J. Rodgers, formerly Principal of the Christian Vernacular Education College at Amritsar, and has been purchased by the Punjab Government for the Lahore Museum. This collection made by a private individual contains 948 coins of the first four Mogul

Emperors, while in the British Museum collection there are only 547 coins.

THE severe criticisms that have been passed on Professor Henry Drummond's *Ascent of Man* by those more or less orthodox than its author do not seem to have interfered with its sale. It is stated that though the first edition consisted of 10,000 copies, a second edition is to be published immediately. Mr. Benjamin Kidd's *Social Evolution* has also had a large sale. The first edition, which consisted of 5,000 copies, is understood to be nearly exhausted. Dr. Weismann is said to be taking an active interest in the German translation which is being made.

A NEW volume of verse by Mr. Rudyard Kipling will be published in autumn by Messrs. Methuen. It will be issued uniform with *Barrack-Room Ballads*.

RECENT PERIODICAL LITERATURE.

PERHAPS the most important article in the August number of the *Contemporary Review* is the last, in which the author of 'The Policy of the Pope' continues his denunciation of what he calls the new papolatrous and dogmapoeic movement in the Catholic Church. He says that his recent article on 'The Papal Encyclical and the Bible' has brought him a number of letters from priests and laymen, thanking him for having given public expression to views which are entertained by intelligent Catholics to whom the Bible has not yet become a sealed book. Two of these letters are from theologians of eminence, who, while fully endorsing the views thus expressed, characterise the tone of the article as irrevevent, and disapprove of the form in which the writer couched his theses. To the former charge the writer pleads not guilty, and with reference to the emphatic form of his article he simply says that the time has come for plain speaking. He therefore confined himself to certainties and formulated them as positively and dogmatically as he could.

The subject of the present article is 'Intellectual Liberty and Contemporary Catholicism'; and the article is partly a continuation of the article on 'The Papal Encyclical and the Bible' and partly a denunciation of the new dogma that the Pope in virtue of his holy office is incapable of sinning. It is impossible, the writer says, for one who has read the Encyclical on the Bible and the special pleadings of those who uphold it, to rid himself of the unpleasant impression that what they seek and are concerned for is not truth pure and simple, but such notions as are most conformable to the prevailing theological theories. "They begin by accepting the doctrines of the school which glories in ignoring the Bible, and then exhort the clergy to cast about for reasons to support them." The Encyclical professes to have for its purpose the encouragement of Bible study. Yet, as the writer of the present article has shown, the conditions which it imposes on the student of the Bible render any real and honest study of the book an impossibility. This has been very strikingly illustrated by the fate of Abbé Loisy of the Catholic University of Paris, "the sole Catholic Bible scholar in France and one of the very few whom our Church possesses in the world." "This scholar set himself to study

the Bible at first hand for the express purpose of vindicating its authority from attacks based upon the researches of critics; and in all that he has written he has posed as the champion of theology and Catholicism. His candour and his honesty were, however, too much for the Teaching Church, and, having been deprived first of one appointment and then another, he was expelled from the University.

In the present article the author of 'The Policy of the Pope' writes with more bitterness than usual. He condemns very strongly the power of denunciation which has been put into the hands of an ignorant priesthood by the policy of the Pope and his immediate advisers. "Every puny pitiful cleric," he says, "who has just received the tonsure on his head and a breviary into his hands, and whose only merit in life consists in his professing firm belief in dogmas, past, present, and to come, which he is incapable even of stating in words, is fired by the desire of acquiring in the sphere of grace the distinction denied him by his step-mother Nature, and to this end accuses his betters of heresy or what is scarcely less dangerous—disrespect to his Holiness the Pope." The writer promises another article, in reply to Father Clarke and the Italian Jesuit of the *Civiltà Cattolica*.

In an article entitled 'The Witch of Endor and Professor Huxley' Mr. Andrew Lang joins issue with the great controversialist on the question of the bearing of the Bible story on our knowledge of the evolution of theology. Part of the article is devoted to a discussion of the story itself and its place in the Bible narrative; but on this point the disputants are more or less of the same opinion. It is in regard to the use which Professor Huxley makes of the story that Mr. Andrew Lang differs from him. Professor Huxley argues from it that the foundation of the religion of Israel was a belief in ghosts. Mr. Andrew Lang holds with him that the people of Israel had some form of belief in a life continued beyond the grave; but he is by no means convinced that this was the foundation of the whole of their theological system. He holds also that Professor Huxley's general position regarding the origin of theology is unsound and without a sufficient array of facts to support it. Professor Huxley has said that "in its simplest condition, such as may be met with among Australian savages, theology is a mere belief in the existence, powers, and dispositions (usually malignant) of ghost-like entities who may be propitiated or scared away; but no cult can properly be said to exist. And, in this stage, theology is wholly independent of ethics." He has further expressed the conviction that "the end of the evolution of theology will be like its beginning: it will cease to have any relation to ethics." This last statement, Mr. Andrew Lang points out, assumes that Professor Huxley knows what the beginning of theology was; and that in its earliest stage theology bore to ethics no relation whatever. This knowledge Professor Huxley derives from the science of anthropology as applied to the study of the evolution of theology. Mr. Andrew Lang has himself given a good deal of attention to the science of anthropology, but the result of his inquiries is that we know nothing with certainty about the beginning of theology, and therefore cannot tell whether in its earliest stage it was wholly unrelated to ethics or not. Here, if anywhere, he thinks, Professor Huxley would do well to be an agnostic. He goes on to impeach the facts on which Professor Huxley dogmatises, and appeals for patient and impartial investigation of the whole matter. There seems to be little question that this time the great scientist's opponent occupies the more scientific position.

In 'The Federation of the English-speaking People' Mr. James Milne records a talk which he has had with Sir George Grey. The great Colonial statesman has a very high idea of the power of a great Anglo-Saxon federation to mould the future history of the world and to hold the balance in favour of righteousness; and he is also hopeful of the realisation of such a unification

of the English-speaking peoples. He thinks that within the last quarter of a century a tremendous advance has taken place in public opinion in England regarding the benefits to be derived from a closer union between the Mother Country and the Colonies. As to the line in which union should be carried out Sir George Grey whould be guided to some extent by the example of the United States of America, but he would not advocate a slavish adherence to the principles of the American Constitution. He would prefer, for instance, that the British Imperial Parliament which federation would call into existence should consist of one chamber and not of two, as does the Federation Parliament of the United States. He is not without hope that the United States will some day form part of the great federation of which he dreams. There are some very striking sayings in the 'talk' under review.

'The Art of the Novelist' is a very readable paper by the late Amelia B. Edwards. The world of fiction, it is said, whether it be the fiction of the novelist, or the fiction of the dramatist, is a world governed by the law of poetical justice; and herein lies the secret of its eternal fascination. For "in this busy world, it unfortunately does not always happen that the good man prospers and the bad man reaps his deserts. Virtue is not uniformly triumphant. The rightful heir does not always come to his own again; and the truest of lovers are not absolutely sure of listening to their own wedding bells at the end of the story. That all the wrongs of life work for justice, even though the operation of that divine law be hidden from us, is what no sane thinker can doubt; but the fact remains that we do see the wrong and the suffering, and we do not always see the retribution or the reward." In the present paper an example of early Egyptian fiction is given, and then follows a brief sketch of the history of fiction down to the present time. Miss Edwards seems to have had no great liking for the historical novel. Scott's modern stories, she thought, were those in which his great powers rose to their highest level. Dickens, Anthony Trollope, and Thackeray she looked upon as three essentially representative writers of what she called the historical novel of contemporary English life. Trollope she regarded as an admirable portrait-painter, Dickens as essentially a caricaturist, but the greatest humorist in English fiction, and Thackeray as the greatest master of fiction the world has ever seen.

Lord Farrer writes in defence of 'Sir William Harcourt's Budget'. The Budget, he says, has been bold; but it has been, and is, popular. It has raised the credit of the ministry and the reputation of Sir. W. Harcourt. He does not see any reason to fear the desolation prophesied by the Duke of Devonshire as a result likely to accompany the operation of the new death duties. He ventures to predict that Sir. W. Harcourt's Budget will take rank with the great efforts of Sir Robert Peel and Mr. Gladstone.

Mrs. Barnett writes on 'The Home or the Barrack for the Children of the State'. She holds that the system of maintaining and educating poor children in large barracks or schools has to a large extent proved a failure, and advocates the establishment of cottage homes. In an article on 'The Policy of Labour' Mr. C. Edwards points out among other things how rapidly belief in the principle of State interference in the regulation of labour and trade has grown during the last few years. Mr. R. Wallaschek writes on 'How we think of Tones and Music'. An important point noted by him is that for the proper appreciation of works by two different composers the attitude of mind will have to be different in the two cases. Comparing Mozart with Wagner, for instance, he says that while in Mozart's work more care is taken with the single stones of the building, Wagner's work is richer in its entirety. Mr. Robert Donald puts in a plea for municipal pawnshops, and Mr. W. M. Conway contributes 'An Alpine Journal'.

Mr. H. H. Johnstone deserves to be listened to with respect when he deals with the affairs of South Africa, and we trust that his forecast of the ultimate issue of 'The Boer Question' may be realised. He believes that

the British and the Boers will eventually be fused into one South African white race. It is true that meanwhile in the Transvaal there is much friction, but the forces that make for union are strong and permanent. There is a certain degree of relationship between the Dutch and the English which is already telling in the frequent marriages between members of the two races; while the English language is asserting its superiority to the barbarous 'Afrikaansche Taal'. Mr. Johnstone says:—

"We may legitimately encourage the aspiration that a fusion of English and Boer elements to form one great South African people under the British flag is not far off; when this fusion has taken place its effects will be felt throughout the length and breadth of South Central Africa. Before such a factor as that of a million pure-blooded white men, acclimatised to the conditions of African life, all the political arrangements involving the immixture of other rule than that of the British Empire, must give way, and Africa south of the Zambezi must become as much one undivided political entity as Australia."

Another article in the *Fortnightly* that will be read with interest at the present time is Mr. A. H. Savage-Landor's description of 'A Visit to Corea'. It does not treat of political affairs: the writer contents himself with giving an account of his impressions of the Coreans. They are a lazy, depressed people, having no stimulus to be industrious, as they have no security that a man will be left to enjoy the fruit of his labour. Chemulpo, the port of Seoul, the capital, is mostly in the hands of foreigners.

"The little trade, consisting mostly of grain exportation, is carried on almost entirely by Japanese and Chinese, while the importation of cotton and a few miscellaneous articles is done by an American and a German merchant. The post-office is in the hands of the Japanese, the telegraphs are under the control of the Chinese, as well as the customs revenue, which is looked after by officials in the Chinese service."

Some of the customs of Corea are curious. Mr. Savage-Landor notes that "decorations are worn by officials behind the ear, and are in the shape of a jade, gold, or silver button attached to the head-band." The soldiers wear armour and are supplied with guns of every variety from the flint-lock to the repeating breech-loader. Oddest of all is their head-dress,—a wide-awake black hat with a long red tassel hanging down on the shoulders. In rainy weather a small umbrella is fastened over the hat! The Corean method of heating a room is interesting. Under the stone flooring there is a regular oven in which a big fire is kept up day and night. The floor gets so hot as to almost roast one!

Mr. Brooks Adams writes on 'The Gold Standard', tracing its history from the earliest times. The article is written in the interests of bimetallism, but its author is not over-sanguine. He says that though bimetallism may not guarantee the future of the world it would probably save this generation from disaster. This number also includes a most interesting study of 'Hamlet and Don Quixote' translated from the Russian of Ivan Tourgenieff by Miss Lena Milman. The contrast between the pessimist and the idealist is suggestive.

No sooner is the *Nineteenth Century* of this month opened than we instinctively turn to Mr. Gladstone's article on 'The Place of Heresy and Schism in the modern Christian Church'. He begins by referring to the Church as an organization established by Christ to carry on the work of the Incarnation. This Society was entrusted to the Apostles and their successors, and was to be to the end of the world the standing witness to Him. What, then, of those who should sever themselves either in doctrine or in communion from this body? In the time of Christ and His Apostles any man guilty of this was regarded as a heretic and so excluded from salvation. Thus the unity of the Church was ensured. But when her tone became lowered, and her spirituality impaired she had no longer such absolute authority to launch her bolts against those who separated themselves from her. Continual divi-

sions dissipated her unity and now they are strong and powerful even in their separate existence. And the strange thing is that often the dissenting party has supported what was manifestly the right. As an instance, Mr. Gladstone mentions the attitude of the National Church in England towards the extinction of negro slavery, and says that had the matter depended alone on her the Act would not have been passed so soon as in 1833. Can, then, the old way of regarding heretics and schismatics still be esteemed correct? Mr. Gladstone, in answer to this, draws a distinction between the culpability of a heretic and that of his followers. Of them all that can be affirmed is that they are in error, they are guilty of nothing worse. From such a point of view differences are to be passed over, except in so far as they affect the vital truths of Christianity. Can there, then, be such a thing as undenominational religion? In one sense yes, for we see four hundred and fifty millions of Christians, no longer forming one fold, but still agreeing on certain fundamental doctrines. In another sense no, for here comes in the temptation that besets the State to frame new creeds; and its intervention in purely spiritual matters cannot be beneficial. But if the Church has lost her specific authority by these divisions, she has been compensated by a great gain—the witness of Christendom to the truth that Jesus Christ is come in the flesh.

Two articles deal with war. Mr. Alden shows that the longer war is delayed between France and Italy, the nearer must Italy draw to bankruptcy or to submission to France. Professor Geffcken, in writing on 'The War-chests of Europe', brings out much that is startling in connection with the terrible taxations and poverty of some of the countries.

Mr. Egerton, a Bengal Civilian, writes, in a lucid and convincing way, on the mud-daubing in Bihar. By a map he shows that the parts of Bihar where the markings began lie quite close to the roads which lead to a shrine in Nipal which is greatly frequented. The daubings appeared first during the annual fair at this place. The writer examined them and found them to exhibit clear signs of men's hands. Everything points to a wandering people there, the Sadhus, as being the agents. Their motive, as stated by themselves, was to give a sign to their caste that they should go later on to the shrine. The mystery made the common people go to the temple, and each brought his offering. These gifts are handed over to the Sadhus. The significance, therefore, of the strange marks is purely religious, and is devoid of anything dangerous.

Mr. Sinnett's explanation of the 'astral plane' is anything but intelligible even after repeated reading. But it may be that we are devoid of that higher faculty which is necessary for the comprehension of the wonderful things which to occultists are quite plain.

Mr. Cunninghame Graham writes pleasantly of a Jesuit's work in Paraguay; while Mr. Richard Le Gallienne's dialogue on 'Death' is only a hash-up of the old arguments against immortality. Professor Mahaffy shows the difficulties in the way of present Egyptological study, and one wonders that in spite of all these such progress has been already achieved. Dr. W. H. Russell's ghost-story has the merits of being true and thrilling.

To the question, 'Is our Race Degenerating'? Mr. H. P. Dunn gives a decidedly negative answer, pointing for confirmation to the immense energy of Englishmen as displayed in recreation, and to the remarkable and beautiful physique of the English maiden. Mr. C. Whibley is very severe on the present system of University Extension, exposing its shallowness and opposition to the ideals of a University training.

Mr. Swinburne contributes a translation of the recently discovered Delphic Hymn. The other articles are 'Mutual Aid in the Mediæval City', by Prince Kropotkin; 'The Labour War in the United States', by Mr. J. S. Jeans; and 'Some Pictures and their Prices', by Mr. W. Roberts.